The Universalist Leader

Boston and Chicago — March 1, 1924

Pacific School of Religion Berkeley, Calif.

The Power to Help

SURELY it always must be full of meaning, that Christ himself, before he began his struggles with the Pharisees and Scribes, went out into the desert and struggled with himself. . . . . Many a time the wilfulness, and narrowness, and selfishness which he saw in the faces which surrounded him in some crowd in the temple must have been clearer to him and easier to understand, because they were just the passions which had tried to take possession of his own heart, and failed, during those long terrible days in the dark wilderness. And oh! my friends, there is no way in which whatever personal struggles with faithlessness and sin we may have gone through can be made to keep their freshness and power, and at the same time be kept from becoming a source of morbid wretchedness, no way that is half so efficient as that they should constantly be called on to light up for us the same sort of struggles in other men, and give us the power to help them with intelligence and sympathy. Demand that lofty service of every deep experience through which you pass. Demand that it shall help you understand and aid the battles of your brethren.

Phillips Brooks.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. **The Universal Fatherhood of God.**
2. **The Spiritual Authority and leadership of His Son, Jesus Christ.**
3. **The trustworthiness of the Bible as containing a revelation from God.**
4. **The certainty of just retribution for sin.**
5. **The final harmony of all souls with God.**

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

OUR PRAYERS TOGETHER

THERE is power in collective worship. We cheer one another. But not all collective worship need be through the Sunday service. It may be through the weekly religious paper. We may all read together at the same time, hold some great thought in our minds through the same day, and offer some devout prayer together the same morning or the same night.

That is the plan we have in mind in offering the devotional page. It is started for Lent but it need not be limited to Lent. It is made possible by the co-operation of busy ministers and laymen and by the generosity of publishers permitting free use of copyrighted material. It is not an easy page to make. It can not be thrown together in haste. It goes on a mission which is the highest of all and it must be furnished for the task. We offer the first page to-day as one we have tested and tried for some years. It is out of a little blue book which doesn't take much room in the valise but which acts as a high-grade radio set easily adjusted in hotel room, Pullman berth or home, to help us "listen in" to the Infinite and send our message of power and faith to our beloved. We ask our people down in Florida and out in California and up in Maine, to take these pages and get on to the Divine Sending Station together this first week in Lent.

Let us offer our prayers together to our Father in heaven.

Let us pray for one another, and for the whole family to which we belong.

Let us put ourselves right with God. Let us push on the real Christ Crusade—that which gives to us the mind that was in him and sends us to put his spirit in all human affairs.

* *

THE REFERENDUM ON THE BOK PLAN

UP to Feb. 15, 514,318 people had mailed ballots on the winning plan in the Bok Contest, and 87 per cent were for the plan and 13 per cent against. The vote will close March 15 and additional blank ballots in any quantity needed will be sent out from the office of the American Peace Award, 342 Madison Ave., New York, on request.

The radical peace men and the extreme militarists seem to be on the same platform in denouncing the plan. They make strange looking colleagues—the people who sneer at the defense value of the Sermon on the Mount and the people who loudly say the plan is not based on that sermon.

It is not unlikely that the plan, which is more or less "a middle of the road" plan, may be about as useful and practical a thing as we can have as the next step.

Certainly a vast majority of those who have studied it think so.

* *

IS PROTESTANTISM AT THE CROSS ROADS?

WE have been loath to believe that Protestantism is at the cross roads as asserted by Dr. Wm. Pierson Merrill of the Brick Presbyterian Church, New York, in his stirring article in the *World's Work* for February. We have been so full of admiration for the great Churches of the country busy about the Father's business that we could not bear to think that their work is in danger from schism.

That they have been feeding hungry souls, giving faith in God, establishing the leadership of Christ, battling with poverty, ignorance, shiftlessness and disease at home and abroad, has seemed the essential thing. We haven't wanted them to split up. We haven't wanted to profit by their ministers or people being driven out. We have wanted them to go on with their mightier organizations and greater numbers and resources and do the Master's work.

But now comes one among them, minister of the church of Henry Van Dyke and Maltbie Babcock in New York, head of the American Branch of the World Alliance for International Friendship among the Churches, a man of poise, of insight and of power, who tells us that all the work of the Reformation is in danger of being arrested by so called fundamentalists, who are really traditionalists, in these Churches. They want to drive out all the men who hold to the Protestant heritage of individual liberty and make the Churches obedient to institutional authority.

If they should succeed there would be no reason why Protestant and Catholic Churches should not be reunited, for they would hold practically the same views.

"Fundamentalism is diluted Romanism," he asserts. The fundamentalists want the Protestant Churches to follow a road parallel to the old Roman road and not far from it.

We have nothing but kindly feeling for the Catholic Church, especially in its American branches. We never join in the ignorant and malicious misrepresentations of fanatic "Guardians of Liberty" and K. K. K.'s. But we can not accept its fundamentals, for we believe in the "Inner Light," the authority of the voice of God within the individual soul, the religion of Jesus—a way, a truth, a life.

We watch, therefore, with interest and anxiety the struggle now going on between the modernists and traditionalists, the literalists and the spiritually minded, the upholders of external authority and the believers in the supremacy of conscience.

The Protestant body as a whole does not know us, but we know it. And we pray that the organization may not be disrupted, that the narrow men may not crush the spirit of light and learning, but that Protestantism as a whole may see eventually the real issue and be true to itself and its glorious traditions of liberty.

* *

THE ORGANIZED MEN

VICTOR FRIEND, president of the Order of Universalist Comrades, recently sent out a request of men of the Church for suggestions as to how to make the Comrades a better and more useful organization.

The replies have come in. As might be expected, they cover a wide field.

A few are in opposition. Several say we have too many organizations now. One asserts that "meetings of men without women are lonely and impracticable." A third remarks tersely, "Annual dues and our annual banquet are all we have."

There are a host of others who favor organizing the men of the Church in laymen's leagues, men's clubs and Comrades. One says, "Junk the name Comrades and take Laymen's League."

Among the objectives stated are these:

Build the Washington Church and the Perin-Cate Home.

Promote loyalty to the local church, support of the general body, unity with other denominations.

Take evening services for the minister; take morning services; take services in abandoned churches or churches without pastors.

Raise money for the church; spend money for the church; help put financial system on a sound basis.

Write literature; help distribute literature; organize a successful post office mission.

Pay the salary of the General Superintendent; pay the salary of the minister in Washington; pay the expense of one of our missions.

Do parish errands; attend to parish details; help the minister.

Promote church attendance; have a separate committee to fill each pew; organize a Father's Day and a Layman's Sunday.

More fundamental are "study our faith;" "defend our faith;" "teach it and live it."

Getting down to bedrock, one statesmanlike individual writes, "Get everybody to take the *Leader;*" another adds, "Get everybody to read the *Leader;*" a third says, "the *Leader* and other religious papers and books," and points to an editorial in the *Christian Century* for Oct. 25 on "The Tragedy of the Illiterate Layman."

From others come the suggestions: Have schools to train laymen; promote religious education; take over the boy problem of the Sunday school.

Reaching out beyond our borders some one says, "The Comrades should be the Big Brother Organization of the Community;" another adds, "Render social service" and a third—the head of a great city newspaper—"Clean up politics."

Apparently we are not like the Church which "has nothing to do with politics or religion."

Let it be for fun and fight, says an Oneonta man, and there is plenty of both in any real job.

These are interesting suggestions. Two hundred and fifty of the men of Massachusetts are coming together this week in their annual banquet to talk them over.

The new president is "going slowly," "feeling his way," "laying a course." Of one thing he is sure, he says, "that the church which has its men organized in one form or another is the strong church."

That is a good start. His survey is a good follow up. His plans as he announces them will be worth considering.

* *

THE CURE OF SOULS

IN striking contrast to the dream doctors, the half-baked Freudians and other lop-sided people working in the field of mental healing, Dr. Richard Cabot looms up like a giant. Scientifically trained, with a deep and rich experience, a noble Christian faith and a hard substratum of common sense, he is the man to tell us what to do in mental healing.

What he says sounds like a trumpet call to any man or woman not deadened to the frightful anguish of the world. Twelve per cent of the people are rich. Eighty-eight per cent are poor. There is not a sanatorium for mental disease good for anything where the rates are under one hundred dollars a week. There is little mental healing done in average asylums and almshouses. And there exists a body of mental suffering in hospitals and out which is overwhelming.

The problems underlying much of this misery are moral problems. To whom can the race turn for help if not to its leaders in morals?

Three things stand out:

The minister ought to be a mental healer. He ought to fit himself for the work. There is no machinery in existence to equip him.

Following any one cult, or reading any one author, or accepting any one way, is dangerous. To people who have grasped the Universalist philosophy it ought not to be necessary to say that any "one way," any "cure all," any "exclusive system," is unscientific. Its claims carry their own refutation to any thoughtful mind.

We must avoid the pitfalls but we must not shirk the duty.

The theological schools bear a heavy responsibility here. The Episcopal School at Cambridge,

Dr. Cabot tells us, is waking up. "Even Harvard is stirring."

Our ministers ought not to go out into the world feeling inadequate in this great field.

It is better not to know than to know so many things which are not so. But it is better still to know and to know the things which are so.

* *

THE LEADER OFFER

THE Publishing House could not possibly offer trial subscriptions of the *Leader* during Lent for twenty-five cents if the General Superintendent in charge of the Christ Crusade and other devoted friends who believe in the *Leader* and its mission did not underwrite the project. The people who send in their two dollars a year and think that about half of it is profit to the Publishing House have inaccurate ideas of the situation. They are getting about four dollars worth for two. We get profit, but it is the profit of knowing that great ideas are spread abroad and religious freedom buttressed and supported. We have the profit which comes from a consciousness that we help lead men out of darkness into light—out of bondage into the glorious liberty of the children of God. But on the economic or financial side we remain solvent in spite of all we give because some men labor for us without money and without price, because far-sighted individuals remember us in their wills so that our work will go on, and because wise business management of our board conserves our invested funds.

We want to do more, reach farther, help build greater things.

That is why we offer so much for so little.

That is why we ask that the offer be understood.

That is why we turn confidently to the people who can buy our bonds, or make us gifts of money, or leave bequests, or even pay for one twenty-five cent trial subscription, to do so.

* *

THEIR MEAT FROM GOD

IN the depth of winter, the birds receive their meat from God. But how does He give it? What conditions do the birds have to meet?

They have to be up early in the morning looking about for food. They have to work hard even until the light begins to fail. They certainly are busy and they seem happy about the day's work.

The brilliant cardinal who stays all winter in Washington flashes before the eyes like "a blood-red banner" as the sun strikes full on his wonderful plumage. He seems the embodiment of light and liberty and leisure, but creep up carefully to the thicket where one hears his chirp and there is his majesty in the semi-darkness hopping busily about with his quiet greenish-grey mate, working at last year's weeds or dried up berries on the bushes to get his meat from God. It makes one think of the President or King George boiling his own coffee—and in one way or another both have to do it. That is the way they get their meat from God.

With the coming of the morning, come the pigeons flying up and down Newbury St., Boston, or in front of St. Mark's, Venice, looking for the thoughtful people who put out crusts or scatter grain for them.

The despised sparrows are down in the mire and muck turning refuse into their bread and meat. Great railless locomotives are bearing down on them from every direction, but they hop and dodge and flutter and fly and go back until they get enough so that they may live. Brave little Englishmen, as we call them, the Master looked on them with loving eyes and took them as the text of a noble discourse.

So the wild ducks are diving and working in the shallows of the Potomac, the fish crows are toiling away on its frozen mud flats, the juncos are coming down from the North to put in their day's work where there is a chance to work, the tanagers and warblers and a host of others are going like shots from the gun to Central and South America where God has done His part to supply their meat for the winter—all are laboring with God, all are applying the blessed gospel of work.

Not only does God give meat to the toiling birds by teaching men how blessed it is to put out crusts and crumbs and seeds or, what is even more prized and needed, water when all is frozen up—He has put it into the hearts of His servants to atone for cruelty and slaughter by making great bird sanctuaries where the birds may breed and perpetuate the species, to enact laws for protection, and establish courses in public schools where the generations to come may learn to know and care for and take delight in all the many marvelous varieties of God's little friends.

Neither trailing arbutus nor hermit thrush should be permitted to perish from the earth.

When Christianity is understood, instead of depriving the birds of the meat from God, or flinging them a few crumbs, we will conserve and provide the tools by which they must do their work.

* *

YOUNG ROOSEVELT WANTS TO SCREAM

THE doctrines of pacifists and preachers of disarmament," said Theodore Roosevelt, Jr., in New York, "make me so mad I want to jump up and down and scream."

It is rather hard to characterize adequately this kind of talk when the man making it bears a name so dear to most Americans. It is not the first time, however, that young Roosevelt has attacked pacifists, and he lumps all kinds together, non-resistants, disarmament advocates, opponents of navy and army increases, all who fail to follow his own exaggerated ideas of "preparedness."

He could jump up and down and scream! Meanwhile other people whom he despises, who love our country devotedly and who have served her in war and in peace, will go steadily on in work to abolish war.

All ways practicable will have their support. They will work for joint international action, they will support conferences like that held at Washington under Harding and Hughes, they will fight navy estimates which seek to nullify the spirit of that conference, they will try to extend the action of that conference to aircraft and submarines, and they will never stop work to develop that strong public sentiment against war on which all other action must depend.

Rediscovered Countries

II. The Rediscovery of Jesus

Frank Durward Adams

TWO declarations from the lips of Jesus himself shall serve to open this chapter. The first was spoken to the Pharisees in Jerusalem who had challenged his authority. The second was spoken to his followers as a part of the introduction to the Sermon on the Mount. There is nothing uncertain or ambiguous about their meaning. They are plain, straightforward, definite statements. "I am the light of the world. . . . You are the light of the world." *

But when we put them together in this way, they are somewhat disconcerting. They play the very mischief with some of our theological preconceptions. Jesus is asserting the same thing of his disciples that he asserts of himself. *He* is the light of the world: *his disciples* are the light of the world! Jesus is claiming nothing for himself that he does not claim for his disciples. His own mission is to bring light into the life of men: the mission of his disciples is identical. In these two keynote utterances Jesus has established a bond of union, a real identity, between himself and all the rest of mankind. And he recognized that bond in the most intimate way when he said to his perplexed followers on the night of his betrayal, "I call you friends." **

1. A Great Word

Friend! Here is the greatest word, the richest, deepest, most meaningful word, in human speech. It is the word that implies understanding and sympathy, love and loyalty, and community of interest and effort in our struggling life. It is a greater word even than fatherhood and motherhood, for fatherhood and motherhood are only a duty and an obligation, oftimes irksome and heavy, unless there enters into this blood relationship some of that spiritual element which binds friends together. Then parenthood becomes a joy supreme. It is greater even than the bond which joins men and women in marriage, for where there is no union of soul and spirit between a man and a woman, the link of matrimony at its best is but a symbol of duty, at its worst a chain of slavery. But when husband and wife are also *friends*, there is an ideal marriage.

So Jesus said to his disciples, "I call you my friends," because they were sharing his life with him. He was sharing with them all he had learned from his Father. They were sharing his ideals, his purpose and his passion to give life and light to the world. And this is what makes all friendship—sharing something. A common purpose, a common loyalty and, most of all, a common suffering and danger. "I am the light of the world: you are the light of the world. We are one: we are friends." Oh, the strength and the satisfaction of it!

2. A Plea for Darkness

About one hundred and eight years ago a newspaper in Cologne, Germany, printed an article which to-day has a curious sound. A moment's recollection tells you that in 1816 there was not much light after the sun went down. Candles and torches were the only means of illumination. But some one had discovered the process of producing illuminating gas, and a few halting attempts had been made to make use of it. It was proposed to use gas for lighting the streets; and this newspaper article was written in opposition to the plan. Seven cogent reasons were laid down against street-lighting, three of which I wish to mention. First, it was an attempt to interfere with the divine plan, which had preordained darkness during the night-time. Second, it would encourage people to stay out late at night; they would be exposed to the "night air," catch cold, and much sickness would result. Third, lighted streets would frighten horses and embolden burglars and thieves. Therefore, let us keep the streets dark after sundown!

Sounds funny, doesn't it? But it is interesting and valuable as an indication of how far and how fast we have traveled in a hundred years. I suppose that is why the General Electric Company has been making such excellent use of it in its advertising the last few months. We smile at it now, but it was no laughing matter in 1816. In 1816 nearly everybody believed that darkness was preferable to light—after the sun went down! Not because *their* deeds were evil, of course; they only feared that evil-doers would take advantage of artificial light and accomplish more wickedness. They thought too much light was not good for people. Keep it good and dark, and people would stay where they were put and refrain from mischief.

Now men like the writer of that newspaper article were the spiritual great-grandfathers of those folk to-day who do not want too much knowledge and enlightenment lest the people get out of hand and begin to doubt certain tenets of "the faith once delivered to the saints." Keep the people in ignorance, they say. Tell them just what it is good for them to know. Tell them what's what. And, above all things, don't disturb the *status quo!*

3. Jesus in the Shadow

One hundred and eight years ago the world's chief concept of Jesus was as dark and gropy and terrifying as the unlighted streets of Cologne or any other big city. That tenderly human Friend, whose heart was touched by all the woes of our humanity, whose understanding spirit lighted the road to the world's liberation, was lost in the vague shadow of an impossible god. The Christ of Theology had totally obscured the Jesus of Galilee. The Old Testament idea of a sacrificed Deity had crowded out the figure of the living, suffering Redeemer of Men. Every point of living contact between him and our tortured humanity had been severed. Every device of hair-splitting argument was employed to take away the last vestige of his earthly relationship.

*John 8 : 12; Matt. 5 : 14.

**John 15 : 15. See also Kent's and Moffatt's translations.

Even after it was established in all the creeds that Jesus had no earthly father, theologians could not endure to believe that his mother was wholly human. So they sought to prove that even Mary was immaculately conceived. They would not have even that one thin stream of human blood coursing through the veins of the Second Person of the Trinity. They cut him off from all our life. Sacred art worked hand in hand with fantastic theology to create a being totally incomprehensible to men of flesh and blood. The roots of this Galilean's life were torn utterly out of the earth, and transplanted into an impossible heaven where the groping hands of suffering man could never reach him.

But a few bold spirits discovered how untrue and unreal all this was. They discovered it by reading the New Testament untrammeled by any theological presuppositions. They discovered it by first emptying their minds of the prejudices with which the creeds had filled them, then reading the Gospels as if they had never seen them before. In the preceding chapter we were given a glimpse of the great new light that fell upon the Bible during the last half of the nineteenth century. And they found there, instead of a haloed and impossible god, the one Friend of man whose spirit has never failed and whose word has never been shaken.

In the joy of this discovery they cried out the good news to their fellow men. But their report was received with cold horror by the self-appointed guardians of the faith. Jesus must not be humanized! And, strangely enough, the reasons urged against it were very like those urged against lighting the streets a hundred and eight years ago. Note what they were. To teach people that Jesus was more or less than a god, they declared, would be to upset the scheme of human redemption through the sacrifice of God's only begotten Son. To teach people that Jesus was more or less than a god would be encouraging them to think. That might keep them out of the Church, and the Church would lose its hold upon them. Only the priest should think in matters of religion, and then not too much. To teach people that Jesus was more or less than a god would be to blind them with too much light, and the world would be swept with a tidal-wave of rationalism and unbelief. And these very arguments are being used at this moment in hundreds of pulpits.

4. The Emergence of Jesus

But to-day our city streets are lighted with glowing arc-lamps, and there is always a demand for more and more of them. And in like manner a great white light has been thrown upon the once overshadowed figure of Jesus. Jesus has been rediscovered. And the joy of it is as great as came to the men and women of Galilee nineteen centures ago. We have found in Jesus the Friend Supreme, the Friend who unites us through understanding and sympathy with all those high hopes, baffling, elusive and eternal, which have haunted the human heart since the morning stars sang together. Read the simple story as Mark tells it, as Matthew tells it, as Luke tells it, and you will rediscover him too.

But a word of caution seems called for just here. In your reading, try to assume the attitude of mind out of which those simple, virile narratives grew. The writers had but one aim and purpose. They wanted to outline the commanding figure of Jesus, and record some of his words and deeds. Whatever else they may have done incidentally, or even consciously, this was the deliberate aim of all the Evangelists. Do not, therefore, try to make them say things they had no intention whatever of saying. Most of the theological mistiness in which Christianity has been so long enshrouded is due to the pernicious *reading into* the Scriptures, particularly the Gospels, of doctrines which are not there.

A simple illustration will make this plain. When you pick up a photograph of some one you love, you do not pay much attention to the shading and the detail. You look at the features, the eyes, the hair, the lips, the cheeks; and if they are natural, if the likeness is good, you are glad and you cherish the picture. The shading of it, and all those little touches which the expert photographer knows how to make, are important enough in their places; but unless your attention is particularly directed to them you are not apt to be impressed. At least not in looking at it for the first time. What you love about it is the splendid likeness of your friend. That is why many a tiny kodak picture finds a place in your locket or on your mantel, while the effort of some famous camera artist, in an expensive mounting, gathers dust in the attic.

So, when you read the story of Jesus, do not give too much attention to the shading. Each writer has his own peculiar touch and stroke. Each has his own peculiar tradition and setting and background, ranging all the way from the baldly realistic to the highly supernatural. Never mind the touch and the stroke and the background. Plenty of time for that later. Look at the picture. See that irresistible figure, as he goes in and out through all the avenues of suffering human life, bringing hope and strength into hearts cast down, and new life and light into spirits who had walked in the valley of the shadow. And the more you look and follow that Figure, the more you will discover in him the supreme Friend of your life.

5. Jesus and His Contemporaries

To get the full force of this, try to realize, or at least visualize, what Jesus must have been to his own contemporaries. That universal spirit knew how to touch every kind of human heart and how to meet every sort of human need. What kind of friend was he to Peter? Peter was just a rough fisherman, uncouth, unlettered and careless in his talk. Peter swore sometimes. But Jesus looked right through and behind that rough exterior to the great big heart that swelled with every new enthusiasm like the swelling throat of a singing bird. And Jesus just laid hold upon Peter with the bonds of his affection, and taught and trained him till that emotional torrent was directed into the channels of sacrificial service to the world.

At the other end of the social scale was Nicodemus, rich, cultured and refined, yet a seeker of the higher things. Nicodemus came to Jesus by night, and they talked on the house-top under the quiet stars. And Jesus probed deeply but so gently into that inquiring heart, getting at its secret longings and imparting the mystery of the rebirth, the birth to spiritual under-

standing.* Nicodemus never forgot; and it was his hand that helped wrap the poor broken body in clean linen in the twilight of that most tragic day of the world's history. And who can forget Zacchaeus, the man who had grown rich through graft and extortion, Zacchaeus, the tax-collector, the hated and despised of all Palestine? It takes a tremendous power to separate a rich man from ill-gotten gain, to make him ashamed of his greed and ready to offer restitution. But the friendship of Jesus did all that for Zacchaeus, and without even mentioning the thing of which the tax-gatherer had become so ashamed. Jesus found the rich man's heart; and the friend who commands your heart commands all you have.

Down again to the other end of the social scale, and we find the woman who crept in off the street one night and anointed his feet as he reclined at supper in Simon's house. Why she did this we shall never know. But somehow this woman had learned that Jesus was her friend. To a person like that a friend is beyond all price. For a woman like that the world has a vile name, an odorous name, a name of mockery and derision. Every man laughs at her, and every other woman hates her. But Jesus was her friend. And she anointed his feet, and with her disheveled hair she wiped away the hot tears that splashed down upon them. And I like to believe the tradition that she was one of those who stood weeping at the foot of the cross when the Roman spear pierced his side. I love to believe that she proved faithful and worthy of that friendship.

To these and countless others Jesus was a friend —a human, loving, sympathetic, understanding friend. To him these were all just needy souls, sheep without a shepherd, and he took them to his heart. And seeing him in that character, we too may enter into the inner circle of his cleansing comradeship.

(To be concluded)

*See Kent's Shorter Bible, New Testament, Sec. 190, p. 271.

"The New Decalogue of Science"

Leroy W. Coons

ONE of the most arresting books of the new day is Albert E. Wiggam's "The New Decalogue of Science." Any reader who permits himself to reach its second page, will keep its star-lit paths to the end. It grips with its thought while it charms with its style. And while its array of facts and well ordered arguments startle and sting, its truths are so winsome that the aroused reader looks about for opportunity to help along the author's appeal.

This little account of the book is not intended, however, as a criticism, nor even as a review. Its design is to give, if possible, in a limited space a *resume* of the author's thought. The only ambition here is to point out in the author's own words such a number of his luminous disclosures as will entice the lovers of the real and the good to follow him to the end.

Mr. Wiggam's book is the fulfilment of an essay, under the same title, which he presented in the *Century Magazine* more than a year ago. The author casts his volume in unique and appealing arrangement. There is first the Ethical Challenge which the new biology flings at the old, entrenched statesmanship of the world. The statesman, whether in politics, business, industry, education or religion, has very largely in his control the trend of human evolution. "More than any other member of the community, you determine who shall secure food and who shall starve; who shall secure clothing and shelter and who shall freeze; who shall obtain life's opportunities—its education, its social and economic rewards, and who, in these respects, shall fail; in short, who shall survive and who shall perish in the struggle for existence." The statesman is personally addressed because, while he holds so important a position, he seems scarcely aware of the presence of some six thousand volumes of the revelations of the science which could enlighten and direct his efforts. "If you do not gather this new spirit and method, if you do not then apply it with decision and intelligence not only to wealth but to life, science, instead of bringing Utopia, will surely bring chaos. All this sense of progress will be merely a biological joy-ride with hell at the next turn." The statesman is familiar with the Ten Commandments which were written on tables of stone and given to one of the statesman's predecessors. Later two additions were made, known as the Golden Rule and the Sermon on the Mount. God is still doing the same thing. "Instead of using tables of stone, burning bushes, prophecies and dreams to reveal His will, He has given men the microscope, the spectroscope, the telescope, the chemist's test tube and the statistician's curve. These instruments have not only added an enormous range of new commandments but they have supplied the technique for putting the old ones into effect."

"This world was not, as Cato said, 'made for Caesar.' It was made for common man. Indeed, so far as science knows, this world was not made for anything. It simply is. It is simply here for this organic creature man himself, who is the outcome of its multitudinous but friendly forces, to make it a congenially decent home to live in, love in, marry in, rear his children in, and die in. So far, except for a few people, it has never been fit for any of these things. For most people it has been merely a place to fight and freeze and starve in, with a snatch now and then of wine and poetry and song. Science is lighting the world with a different faith, a belief founded on knowledge, that this world can be made clean and sane and happy."

After this challenge Mr. Wiggam presents five warnings. The first is that the avanced races are going backward. "Civilization, as so far administered, is self-destructive; the vast efforts to improve man's lot instead of improving man are hastening the hour of his destruction; the microbial diseases are chiefly the by-products of our civilization; the great physiological diseases of man's body—heart disease, Bright's disease, diabetes, cancer, degenerative diseases of the

arteries, liver and central organs—are increasing; the functional neuroses, the diseases that affect man's mind and behavior—neurasthenia, hysteria, epilepsy, insanity—are probably all increasing; weaklings, paupers, hoboes, and imbeciles are increasing; leadership and genius—great men and first-class workmen—are decreasing." "For you defy nature with your civilization. As President Stanley Hall has said, 'man has not yet demonstrated that he can remain permanently civilized.' Or, as Sir E. Ray Lankester, the British biologist, has warned you, you have taken evolution out of the mighty hand of nature into your own feeble hand. And unless you have the courage and intelligence to go on and complete the task, nature will periodically hurl you back into savagery."

The second warning is that heredity is the chief maker of men. Man, in the long run, makes his environment. He is not a puppet of chance, a marionette, a pawn on the chess board. He is the outgrowth of the forces embedded in the germ cell from which he springs. Nearly all of the happiness and nearly all the misery of this world are due not to environment but to heredity. The delusion still persists that a silk purse can be made out of a sow's ear and a Lincoln can be found in every cabin by looking hard enough. Jesus expressed a profound biological truth when he said "to him that hath shall be given." Society may give all men equal rights and equal opportunities but it can not give equal brains. "Every man should be educated and given a chance, but you can only give him *his* chance, the chance of his inborn powers. Dull people learn slowly and advance slowly to low positions. Brilliant people learn rapidly and advance rapidly to high positions, so long as you do not, as you often do, put a premium upon stupidity."

"Lastly, will you contemplate with me the conduct of our Pilgrim forefathers. The Pilgrims landed in a wilderness and immediately felled trees and from the logs built an academy for training the intellect and spirit. Their descendants have furnished many times as many leaders to the nation as their numbers justify. A startling number of your immigrants of the past generation have devoted themselves to putting bombs under these institutions, although their environment was a thousand times better."

Third, the Golden Rule without science will wreck the race that tries it. "You fondly imagine you can speed up evolution with cakes and cream for the unfit. But nature has progressed by letting the devil take the hindmost. Your method is to increase the number of the hindmost. Nature slaughters the innocent, but you merely throw more innocents into her ravenous maw. Your very mercy often only adds to nature's brutality. In time nature will take her uttermost farthing from your plan for regenerating the world by coddling the incompetent. Brute nature slays its thousands, but in the end your hand-to-mouth charity will slay its tens of thousands."

Fourth, medicine, hygiene and sanitation will weaken the human race. "Without realizing it, you are to-day playing with life and with heredity in this careless manner upon a perfectly stupendous scale. You appropriate vast sums of money to stamp out tuberculosis, to care for the cripple and the deformed. You build great institutions to screen insanity from public view until their inmates are 'cured' and returned to society—and *to reproduction*. You establish hospitals in every ward and country to prolong the life of the weak, the rheumatic, the diabetic, and those to whom nature gave a shackly constitution." Mr. Wiggam quotes in confirmation the utterance of Prof. Karl Pearson to the British medical men: "Gentlemen, you are enabling the deformed to live, the blind to see, the weakling to survive—and it is partly due to the social provision made for these weaklings—the feeble-minded woman goes to the workhouse for her fourth or fifth illegitimate child, while the insane man, overcome by the strain of modern life, is fed up and restored for a time to his family, and paternity."

Fifth, morals, education, art and religion will not directly improve the human race. "The more you improve plants, animals or men without this selection of the fitter for parentage, the more rapidly they deteriorate. Educating you or cultivating your morals will never directly cause your children to be born brighter or more virtuous. If your father went crazy from a hit on the head with a brickbat, you do not inherit his cracked brain but only his inability to dodge brickbats." Or, as Professor Conklin of Princeton says, "wooden legs are not inherited but wooden heads are."

Then comes Mr. Wiggam's Ethical Transition from the old Sinai to the new Sinai—the laboratory; and to the one who believes in the laboratory and trusts the conclusions of the laboratory, the statesmen appear to have made a fine mess of things. This is the reaction the author desires, for in it he sees the beginning of wisdom. Anything which brings organic disaster is wicked; anything which injures life is wrong. "You have proceeded on the theory that a thing was right or wrong as it pleased or offended God." "If there ever was a direct command from God to man it is surely that he must add science to revelation, statistics to prophecy, analytical investigation to divine guidance, controlled experiment to prayer. We are still constantly told that all the world needs in the presence of its frightful dilemmas is 'the spirit of Christ.' The world is filled as never before with the spirit of Christ. Men are passionately eager to be good—to attain sweetness and peace and light. But they simply do not know how. What men lack is not the spirit of Christ, but a technical method for putting it into effect."

To enable this to be done by the statesman and his helpers, the author lays down his ten new commandments:

Thou shalt learn the duty of eugenics.
Thou shalt follow the path of scientific research.
Thou shalt see to the socialization of science.
Thou shalt learn the way of measuring men.
Thou shalt humanize industry.
Thou shalt look well to preferential reproduction.
Thou shalt trust intelligence.
Thou shalt realize the value of art.
Thou shalt work for true internationalism.
Thou shalt endeavor after philosophical reconstruction.

Eugenics is that science which "seeks to improve the natural physical, mental and temperamental qualities of the human family." "If you accept with

me the simple, common sense explanation as to how man was first created, namely, the theory of evolution, it is perfectly evident that at one time man had scarcely more brains than his anthropoid cousins, the apes. But by kicking, biting, fighting, outmaneuvering and outwitting his enemies and by the fact that the ones who had not sense and strength enough to to do this were killed off, man's brain became enormous and he waxed both in wisdom and agility if not in size and morals. Most of our morals to-day are jungle products. It would be safer biologically if they were more so now. But civilization has instituted a new ethics." "Eugenics is not a mere program—it is a change in the perspective of civilization, character and life. It is a new kind of humanism." The new Golden Rule which Jesus would add as the Golden Rule of Science is, "Do unto both the born and the unborn as you would have both the born and the unborn do do unto you." "Eugenics, which is simply conscious, intelligent, organic evolution, furnishes the final program for the completed Christianization of mankind."

As to the necessity for scientific research our writer says: "Every social order you have built has been organically immoral. You have purchased success for your society at the expense of capital punishment for the race. You have not only stoned your prophets, you have sterilized them." "Obviously, then, science, a knowledge of how the universe works, lies at the basis of all morals. You can not be truly righteous until you find out how. So far you have explored nature, first, out of sheer curiosity, and, second, because it gave you money, pleasure and power. You must now explore nature because it brings you more righteousness, more capacity to make correct adjustments, first, to the universe, and second, to your fellows." By the search of science "the significant and beautiful thing is that we *know* at last that we are working in utter harmony with that high, unknown purpose of the world which we call God."

But, "if the scientist only can co-operate with God, *public* morality is impossible." "The theory of social and political operation is to-day in the hands of men who have knowledge but no power; the practise of society and politics is in the hands of men who have power but no knowledge." Quoting Dr. Smith of the University of Chicago, Mr. Wiggam says that Bryanism is "the never-dying challenge to intelligence, the cry from inarticulate men that have not been let in on modern advances."

And as to measuring men, "civilization has always failed because it has never succeeded in fitting each and every man to its new forms of evolution. For evolution seems to the human mind to-day to be in the main the resultant of four great forces—variation, adaptation, selection and heredity. First, each individual varies from its forbears. Secondly, if this variation be not adapted to the environment, nature kills it. Thirdly, if this variation be adapted, nature selects this individual for survival. And, fourthly, the individual thus varied, adapted, and selected by nature, produces progeny, and by heredity transmits to its offspring the organic values which enabled it to survive."

The great difficulty in industry has been that we have failed to realize that the primary problem here is a human problem. We have been taught a lot of economic theories which we have found later to be unworkable because man is not a docile, tractable machine. "What would happen to a society whose troubles were all over?" is the first of three questions asked by Mr. Wiggam. And the second and third are like unto it: "What would happen if our labor leaders, capitalists and politicians should suddenly adjourn their numerous conferences for settling strikes, working hours and conditions, wages, division of profits, and the like, and all go to school *together* to our psychologists, physiologists and biologists? What would happen if they should go down into the laboratories and absorb not only the spirit and method by which these men approach their problems, but also become possessed of their new knowledge of human nature and draw upon it for the working theories of industry?"

Speaking of preferential reproduction, our author says: "Our Puritan forefathers lived on parched corn, but they talked about God. They shot Indians through the port-hole with one eye and taught the Bible to their children with the other. And the thing which has transformed America from a wilderness to a world power is that the children per family numbered from five to fifteen."

"Will these men and women of prayer and iron and children be America's continuing breed? Or will the children disappear and the prayer and iron with them? Nothing is more certain in science than that godly parents beget godly children and an ungodly stock spawns a godless brood. In the building of nations, schools, churches, industry, law and order, a high-born godly race is everything, absolutely everything."

"Do you know that there will never be more than just about one hundred and ninety-seven million people in the United States? This number will be reached by the year 2100, a short one hundred and eighty years from *now*. Persons already born will have grandchildren who will see that day arrive. Do you know that *the* American problem, to-day, *now*, is what sort of people will that race of one hundred and ninety-seven million be?"

An ancient Hebrew statesman observed, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "If this be a true picture of the social, economic and political situation in King David's country, it should become the model for every state. The Great Society will find here its true biological as well as political ideal. The good men survived and the bad men perished. The right man in such a country is exalted and the wrong man is not puffed up."

"After radicalism, socialism, bolshevism, democracy, autocracy, anarchy and every other nostrum, each shall have contributed its share to the group life of man, this pronouncement of David will remain as the basis of all sound bio-political philosophy."

"When you conferred political power upon masses of men scarcely two hundred years out of serfdom and barbarism, you failed to teach them to reverence greatness of intellect and richness of spirit. For nearly a generation it has been little short of a national joke in America that one of its United States Senators was a 'scholar in politics.' "

"Your Excellency may imagine that art should be the last concern of the biologist, and not at all the concern of the statesman. It should be one of the deepest concerns of both. Biology has suddenly given to art a new and incalculable significance. Art is the very flowering of the whole evolutionary process, because it is the flowering of the human spirit. It exists only in man—the highest level to which evolution has attained. But its biological value lies in the fact that it is man's highest and deepest criticism of himself."

"The ninth commandment of science to statesmanship and to all mankind is the duty of internationalism. As Professor Giddings has suggested in his profound analysis entitled, 'Studies in the Theory of Society,' there looms before every dream and achievement of man, huge, defiant, portentous, the one eternal, unescapable question: 'Is it peace or is it war'?"

"Men love war. They always have; they always will. All wild animals die a tragic death. And in doing so even the timidest live one moment of superlative ecstasy." "There are three main biological causes for war. Deepest and oldest is self-preservation. Second, the preservation of offspring, and third, preservation of the group. But within the historic period war in the larger sense has been mainly motivated, I think, by two things: first, 'the bitter cry of the children'—the preservation of offspring—and second, social, economic and political nationalism—the aggrandizement of the group. This is not group preservation but satisfaction of its egotism. It is the one extra-biological cause for war, and, therefore, the most susceptible to education."

And, lastly, there is present the pressing duty of philosophical reconstruction. It is necessary "to reconstruct many of your ideas of social control, so as to take account of the radically changed view of life and the world which the philosophers of modern science are rapidly giving us."

"You are apparently proceeding as though nothing in the intellectual world had happened. You are apparently proceeding as though all that had happened to make this age different from any other was merely a few inventions for making money. That science and its philosophy have brought men the possibility of a new kind of life, new ethical, spiritual, social and political values for which to live, has apparently never entered your mind. In reality not new sources of profit but new sources of life are about the only things of any importance that have happened. In truth, the very intellectual framework of the old time is falling about our heads. The first question for the statesman is: What can and what ought we to save from the wreckage? The second is: What can we build from the new? Can enough be salvaged from the old, and enough used from the new and be taught to common men so that they may act together toward more efficient social and political development?"

"Philosophy is a prime concern of the statesman. When you think it is something remote from 'human nature's daily food,' you are thinking of its classic, metaphysical, dialectic and epistomological puzzles. You might remember that even these kept our Puritan forefathers in a high, even if futile, state of intellectual excitement. But the heart of the commonest man is always crying for some key with which he can open the mysteries, something he can test life by. 'The most important thing about a man,' as Chesterton says, 'is his philosophy of life.' "

This is the philosophy which science discloses and for which the world waits. This is, as Dewey says, "the intellectual task of the twentieth century, to take this last step." "When the old fiat-created, closed world of dogmas and metaphysics has given place to the new conception of a world of flux and change, and this new conception has become 'at home in moral and social life,' when this step is taken the circle of scientific development will be rounded out, and the reconstruction of phillosophy (and I might add the reconstruction of social and political science) be made an accomplished fact."

The Magazines and Religion

SOME editors of religious weeklies are complaining that just as department stores are cutting into the drug business and killing the old book store, the secular weeklies and monthlies are hurting religious weeklies by high grade competition. We doubt if they can drive the high grade religious weeklies out of business, and as to the others we do not care much. The tremendous help which these publications are giving, both by advocacy and attack, to the things in which we are interested, is indicated by the following brief reviews:

In its Contributors' Column for February, the *Atlantic Monthly* publishes the following:

> Two points in Philip Cabor's "Adventures in Christianity" (December *Atlantic*) have brought us an interesting letter from the Rev. R. Leslie Reid: Mr. Cabot's remarks upon our neglect of Hell, and of fasting:
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> "Mr. Cabot argues that the effect of our neglect of Hell has been to empty our churches. Again he argues that were the doctrine revived and preached upon during the coming year, the churches would have to hang up the sign, 'Standing room only.' Is there a contradiction here? Only a slight familiarity with the history of modern thought should indicate that the passing of the doctrine of Hell has something back of it far deeper than either empty pews or full pews. In philosophy to-day monism is upon the throne; dualism is under the ban. We have one God, not two. There may be a Purgatory where men resist the light for a time; but a Hell, where an Evil God reigns and where there are men who throughout all eternity will resist the good, is a conception quite out of line with what a great many now consider the best philosophy of the ages.
>
> "The question of fasting is interesting but impracticable. The old type of fasting (no longer advised) is about the only sort open to our average church member to-day; they must go right along with their work. The type Mr. Cabot advocates would require wealth, leisure, servants in the home, and a much better state of social well-being than is afforded to our average working men and women. We need to-day, not only a personal experience of salvation, an escaped Hell, and an assured Heaven; we need, even more than that, religious folk who will harness up their emotions and their ability

and their money to the work of bringing in the Kingdom of God upon this earth. The great weakness here seems to be the lack of a 'social gospel' and a theology for the same."

In the February issue of the *American Mercury* Howell Sykes, "who is not a business man," writes on "The Part Time Missionary" in China.

"A part time missionary is a man of God, financed and sent to China by the churches of the Western world, who spends part of his time saving the immortal souls of the yellow heathen and the rest buying from these same heathen their jewelry, mandarin coats, mah jong sets and other such trifles and sending them home to sell at a profit. No mission board, of course, knowingly sends part time missionaries to the foreign field, but China is far away and mission boards are quite generally made up of pious and ignorant old maids, male and female. Less pious but even more ignorant are the faithful, lay and clerical, who provide the funds."

The article is exceedingly entertaining, well written, and will serve a useful purpose in bringing out the facts. Anything so highly colored and sarcastic carries with it part of its own refutation to the discriminating.

It describes the luxurious way in which missionaries live in the coast towns of China, with electric lights, hot and cold running water. Because of the exchange and the cheapness of labor "a missionary who at home would be nightly helping his wife with the dishes and putting little Teddy to bed is able to have three or four servants, a Chinese nurse maid for his heir, and a modern, well-equipped home to house his staff, his supply of tracts and Bibles and his family."

Mr. Sykes argues that it is not fair to take comforts away from widows and working women in America to supply these luxuries for missionaries without their understanding the facts.

Likewise with the dangers. The tourist, the trader, the explorer, the scientist, travel at their own risk. The missionary is the one the legations get busy about. But the main argument of the article is that the missionary is able to compete too successfully with the trader. He knows the language, he can go to remote places safely, he has gained the confidence of the people, he can drive better bargains and picks up the cream of the "Chinese silks, jewels, jades and curios." Besides, the missionary's overhead is less.

Interesting illustrations are given of high-minded young men going out to China to save souls, losing themselves in trade. The trader argues that "what they do is unfair to him in China, to the legitimate importer at home, and to the little old lady who drops her dime in the foreign mission box as she leaves the church every Wednesday night. She does not put in that dime thinking to pay for Chinese lessons for a person who will later use his knowledge to bargain for jade necklaces and send them home at a fat profit. She drops it there thinking she will save some poor Chinamen from hell. Is it too much to ask that she be told plainly what her mite actually does?"

The number who drop in dimes believing they are saving souls of Chinese from hell probably is to the number of those contributing with intelligence to the many-sided missionary activities of to-day as the number of missionary traders to the great body of self-sacrificing, high-minded toilers in the foreign field.

What Mr. Sykes asks for is that the facts be made known, and we trust the missionary boards will agree with him to this extent any way.

Coming back to the fundamentalist-modernist argument, the *New Republic* published a stimulating editorial Feb. 6 on Fundamentals, by John Dewey:

It is an old story that the right name is half the battle in moral and social disputes. With the fundamentalists, their key-word, whether or no it turn out to be half the battle, is nine-tenths of their case, perhaps ninety-nine one-hundredths. The craving of human beings for something solid and unshakable upon which to rest is ultimate and unappeasable. Many philosophers have made the search for a principle of certitude their chief quest. They sought certainty, however, not because they were philosophers but because they were human. . . . Fundamentals are the answer to man's cry for security, living as he does a life of uncertainty in a world that is always on the move. . . . They are whatever afford a considerable group of men living amid troubles and vicissitudes a sense of stability, safety, peace. . . . As far as names go, the fundamentalists have shrewdly stolen a march on their foes in the title they have given themselves. In putting their opponents in the light of having incidentals instead of fundamentals, they have shifted the issue. Instead of raising the question, what truths and beliefs are likely at the present day to provide needed foundations, they have created a presumption that theirs is the only branch of fundamentals. One can hear them reiterating on every hand: Take ours, or go entirely without.

Between fundamentalism and modernism as tendencies within ecclesiastical denominations, this seizure of strategic ground by one party is of no great interest to outsiders; the war is civil, domestic. But it is always of public interest that issues should not be confused; there should be at least intellectual clarity as to what is at stake. And the very names under which contending parties are now ranked is proof that the issue has not been clarified; there is no real joining of issues. In consequence, a controversy which has tremendously caught the popular imagination and aroused public interest—conceive religion on the first page!—is likely to produce too much heat and smoke where light is needed.

There is no conflict between modernism and fundamentalism, the writer asserts. It is between modernism and traditionalism, or between liberalism and symbolism. What the writer thinks churchmen ought to do is to face the question of just what symbolism is of value, just what conveys moral truths and inspires men to observe them in their lives.

Involved in the discussion also is the issue of the claims of institutional authority versus personal liberty of judgment.

But it may be doubted whether the issue is being clearly joined in the existing controversy. If one wants to find an uncompromising expression of the claims of the institution over the individual, one has to go beyond the High Church party in the Episcopal Church, to the Roman Catholic Church. And if one wants to find an unqualified assertion of liberty of personal belief, one has for the most part to travel outside the bounds of even liberal Protestant Churches. Hence compromise, ambiguity of statement, vague qualifying clauses, hang like a fog over the discussion within the Protestant Churches.

The traditionalist and literalist—I can not strain my conscience to the point of calling him a fundamentalist—asserts an inerrant written authoritative truth—the Scriptures. But no written document interprets itself, least of all such a collection of documents spread over a long period of history as the Bible. Where is the inerrant interpreter in Protestantism to correspond

with the inerrant document? If it is the redeemed soul, enlightened in the very fact of its redemption, how is it that the testimony of the saints varies so much? And if it is the authority of church conferences, synods, presbyteries and conventicles in the past, why should continued power of interpretation have departed? Why do not their successors yearly, yes weekly, employ newly gained knowledge to issue pronunciamentoes as to the right interpretation of the inerrant Scriptures? And, since such a course implies training and information, why are not inquiry and discussion encouraged to the uttermost?—not in the name of liberalism, but in the name of the supreme importance of a correct understanding of the one ultimate inerrant authority bequeathed to man.

These questions are intended to suggest the impenetrable confusion which surrounds the thinking of the traditionalist party when one takes their own standpoint. Denying infallibility in man and to any body of men, in effect they proclaim the infallibility of men who lived many centuries ago in periods of widespread ignorance, of unscientific methods of inquiry, of intolerance and persecuting animosity, when demonstrably the object in many cases was not so much to find truth as to down an opponent.

On the other hand, it is almost impossible to find from the side of the liberal a clear statement of just what method and criterion he holds to and is willing to see carried through to the end. He is identified with some Church. Therefore he obviously believes in the value for religion of corporate tradition and organization. It is surprising to find so many persons carried away by the argument that if a clergyman does not accept the faith of his ecclesiastic institution in the sense in which it is understood by the majority, or by those in chief authority, he should "get out." Just because such a one is devoted to his corporate organization and finds himself at one with it in spirit, he clings to the fact that it is *his* Church, that he belongs there, and feels assured that it will move toward fuller light. Such persons may perhaps be reproached with too great hopefulness or emotionality, but hardly with disloyalty; perhaps they suffer from too great loyalty.

The liberals must answer the question: What is the Church? Is it a doctrinal institution? Is it a social-moral institution? Or if the answer is spiritual, what does this mean in plain language? Probably the most significant thing Dewey says is this:

If the nature and office of organized association for religious ends is one "fundamental" in the existing situation, another, equally important, is the method of ascertaining and testing truth. Those traditionalists and literalists who have arrogated to themselves the title of fundamentalists recognize of course no mean between their dogmas and blank, dark, hopeless uncertainty and unsettlement. Until they have been reborn into the life of intelligence, they will not be aware that there are a steadily increasing number of persons who find security in *methods* of inquiry, of observation, experiment, of forming and following working hypotheses. Such persons are not unsettled by the upsetting of any special belief, because they retain security of procedure. They can say, borrowing language from another context, though this method slay my most cherished belief, yet will I trust it. The growth of this sense, even if only half-consciously, is the cause of the increased indifference of large numbers of persons to organized religion. It is not that they are especially excited about this or that doctrine, but that the guardianship of truth seems to them to have passed over to the *method* of attaining and testing beliefs. In this latter fundamental they rest in intellectual and emotional peace.

Just where does the modernist group in the Church stand as to this particular fundamental? What do they conceive to be the ultimate source and authority, the criterion, for belief? With the best will in the world to side with them as against literal traditionalists, one may find it hard to secure from them anything but a cloudy answer to this question. Looking at the present controversy from the outside, one may believe that it is thoroughly wholesome, humane and emancipating in effect, that it will make for tolerance and open-mindedness, greater sincerity and directness of experience and statement. And yet one may believe that it will not accomplish anything fundamental, until the liberal protesting elements have cleared up their minds on at least just these two points: What is the relation of a specially organized community and institution like the Church, whatever be the Church, to religious experience? What is the place of belief in religion and by what methods is true belief achieved and tested?

Clarence H. Gaines, professor in St. Lawrence University, contributes to the *North American Review* for February an article on "Psycho-analysis and Faith," which is a discussion of "Some Aspects of the Life of Jesus," by Prof. Georges Berguer of Switzerland. This work, recently reviewed in the *Leader*, is a study of Jesus from the standpoint of psycho-analysis. Professor Gaines raises the question: "Does the psycho-analytical point give us a better and surer Christianity? Does it deepen religious belief?" And his answer is "no." "Psychology adds no certitude to religion because psychology, like every other science, is concerned not with the essential nature of things but with modes of action. Thus if there be a soul, psychology could not discover it." "Nor could it find religion. If there be any religion in a psychological treatise, God must be presupposed in it."

"However impressive may be the thought of the gradual sublimation of an idea rooted in the very process of life, however inspiring may be the chapter of evolution that deals with it, the fact remains that we do not worship the life process, the psychological law."

One can not help asking, "Are we sure about this?" Worship has many forms. People see God under many forms.

In "Protestantism at the Cross Roads" in the *World's Work* for February, Dr. Wm. Pierson Merrill, pastor of the Brick Presbyterian Church, New York, has done what John Dewey insists ought to be done for clarity of thought—"joined the issue."

Shall Protestant churches be Catholic or go on and develop according to the genesis of Protestantism? Shall they be churches subject to an institutional authority or churches open to the indwelling of God's holy spirit? "We of the Protestant churches stand where the Reformers left us. We have not taken our heritage and increased it." Protestantism "has held too much to the Catholic idea of authority. Only it has substituted the idea of a mechanically inerrant book for an inerrant pope." Protestantism has held too much to the Catholic idea of "faith as a deposit," a system of belief once given to stand for all time and be accepted implicitly. It has held too much to the Catholic idea that God is found best in the unusual and extraordinary. There is no use of both Catholics and Protestants if they follow parallel roads.

If Protestantism would cease "halting between two opinions," Dr. Merrill says, and would take that way of liberty with a whole heart, a clear conscience, and an undivided judgment, a great day would dawn, not only for Protestantism, but for the soul of man—one of the real "days of the Son of Man."

What must Protestantism do in order to take this way that shines more and more unto the perfect day? These are some of the answers one man would make on the basis of his thought, experience, and observation:

1. Protestantism must frankly and fully abandon the whole notion of external authority of the Roman type, and trust wholeheartedly in spirit. It may keep its creeds, but only as helps toward personal conviction and united action, as declarations of the things most surely believed at the time, and therefore registering the advance thus far made. It will keep its Bible, as the supreme expression of spiritual experience, as the highest written revelation of God, as a trustworthy guide not to facts of science but to the conduct of life and the knowledge of God and duty, no more to be taken literally than music or poetry are. It will care not less but more for Christ and his Gospel of redemption. It must put a premium on progress, rather than on conformity, in thinking. It must think of faith, not as a deposit, but as an adventure; not as a treasure in the memory, but as an attitude of the living soul. It must exalt as its hero the one who seeks truth at any cost, even more than the one who defends what others have thought true.

2. Protestantism must accept, with all its implications, and in a daring spirit, the truth that religion is a "way" of life rather than a formula. It must test a Christian, not so much by what he thinks or by what he feels, as by the way he lives. It must assert that Jesus meant us to live in the way of his words and example, and that any profession of faith in him is hollow and ineffective which does not issue in doing as he says.

This is a hard path to take. There are many who grow uneasy at attempts to apply Christ's ideals to living questions and current practises. What an incredible inversion of reality when one is restless at hearing the teachings of Jesus discussed and applied, and "wishes the minister would preach the Gospel." What is the Gospel, if not the way of life according to Jesus Christ? Men must have creeds, sacraments, worship, all that the Church stands for; but all for the end of right, loving, helpful, godly living.

3. Protestantism must break squarely with Catholic distrust of the human intellect and avow a complete, unreserved trust in the processes and results of scientific investigation and thinking.

Romanists have stood by their "deposit of faith," anathematizing all who depart from it, whatever science may say. Protestants have professed a faith in freedom of intellect; but too often they have let themselves be dragged along grudgingly, timidly, making half-hearted attempts to tie bits of new knowledge to bits of the old belief. Is it any wonder that some who have for the Roman Catholic a sort of contemptuous respect have for such Protestants only contempt? The Protestant must declare his faith that all truth is God's truth not grudgingly or timidly but gladly, enthusiastically.

4. Most important of all, Protestantism must take an unequivocal stand for the sanctity and supreme importance of common present living reality.

There lingers in many Protestants something of the old notion that the further we get back into the past, or away from living reality, the nearer we come to God; that common sense is essentially undivine. "Here is miracle; here is direct creation; therefore here is God," says the old theology. "Explain the miracle, describe the process of creation, and God disappears. Common sense can not get on with the divine. God can live only when cloaked in mystery."

Here Protestantism must take the new way with cheerful courage. It must see and assert and defend the claim, that the more simple and common and universal and indubitable anything is, the more divine it is; that the more science explains the process, the better God stands revealed therein; that when we take some Biblical story, some ancient idea, some well-known doctrine, some traditionsl rite or form, and make it fit present-day experience, we are finding God, not losing Him.

Catholicism says: "Hold to the God who has been." Protestantism, when true to itself, will say: "Live with the God who is."

Protestantism is at the crossroads! And a vociferous, determined party in its ranks is attempting, by threats, by arguments, by any and every means, to keep it marching along the old way, parallel to the old Roman road, though at a distance from it, and alleged to be utterly unlike it. Tell a fundamentalist that he is fundamentally a Romanist, and he would be shocked. Yet fundamentalism is diluted Romanism, or denatured Protestantism. It virtually denies the reality and sufficiency of the spiritual.

Protestantism at the crossroads! There is a great and growing company of men and women who believe in God, and love Jesus Christ, and want to serve men for his sake and in his spirit, who find it utterly impossible to submit to the yoke of imposed ecclesiastical authority in the matter of their thinking. The Roman Catholic Church for them is impossible. Can the Protestant Church win and hold them for Christ and his religion? That depends on the road Protestantism takes. The issue is clearly defined. The roads fork so that no one can miss seeing the parting of the ways. Is Protestantism to "stick" where Luther and Calvin left it? John Robinson asked that question away back in 1620 when the Pilgrims were leaving Delftshaven. It is pertinent to ask it again to-day. Shall Protestantism continue to be a partially reformed Catholicism, a modified Romanism, or is it now ready to become what the great reformers meant that it should be, the natural and instinctive faith of every free soul, the religion of democracy, the religion of the spirit, the religion which was and is in the heart and soul and teaching of Jesus Christ?

The Wisdom of the Workers

Hints for the Teen Age Department

Elizabeth Randall

REMEMBER that you were once of this age yourself. Remember that it is now no longer "the child," but "the boy," or "the girl." The ego begins to assert itself. All that "the child" might possibly have become is now reduced to the fact that he, or she, *is*. As individuality develops, many possibilities are lost. It is now time to "shape the twig."

Remember that the years from twelve to fourteen are characterized by remarkable physical growth, often at the expense of the brain. This growth manifests itself in awkwardness, boisterous conduct, restlessness and sensitiveness. Try to be patient with the pupils who "just can't keep still."

Remember that, intellectually, these boys and girls are erratic; that they pass rapidly from one thing to another, completing nothing. There is the discovery of self; the developing reason asks "why?" Authority is questioned, but really enjoyed. Boys and girls begin to regard themselves in the light of individuals. They begin to care for others, and to develop ideals. They are ardent hero-worshipers, and love to read tales of daring and adventure. Tell them stories of Old and New Testament heroes, of Abraham, Jonathan, Gideon, Elijah, Nehemiah, Daniel, and the life of Jesus and Paul. Tell them of certain missionaries, and of our national heroes.

Remember that from the age of twelve to fourteen, the social instincts awaken; there is the gang, the team, the club, the playhouse, the hut, the cave—why not an organized class? Boys and girls do little alone. At first the sexes naturally draw apart, but

they begin to mingle normally about the fifteenth year.

Remember that, religiously, this period is of great significance. Heretofore, the religion of these young people is chiefly of custom, of habit; now they begin to "know God." Their religion will take the form of deeds, not words; they love to do for others. See that they have frequent opportunity. Youths of this age need to learn reverence, confidence, and loyalty to home, church and country. Make frequent appeals to their patriotism. Talk to them about law and order, and also about citizenship.

Wherever it is possible, let there be a separate service of worship in your church school, for intermediates and seniors.

Make the service brief, about eight minutes. Begin promptly, with a bit of fine music, every one being in place. Choose appropriate hymns and Scripture. The service might be led by a senior.

Aim for variety. Plan your program in advance. Arrange programs for special days, or have your program center around a special theme. Fine bits of poetry, or Scripture, may be recited. Have order of service on blackboard, nothing announced.

Let two older boys act as ushers, changing frequently. Have moment of silent prayer. The spoken prayer must lead all to feel God's presence.

At close of service, repeat in concert, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."

Pupils may go, singing, to their various classes.

A pupil twelve to fourteen years of age should be handy with the Bible, should be able to "find his way around alone," should be familiar with stories of Jesus, and with the narratives of Genesis, with Daniel and Nehemiah, should know something of Acts, and a few important facts pertaining to Old Testament History, should have some acquaintance with maps, at least with the land of Canaan and Egypt, that he may trace the route of the Exodus, should be acquainted with map showing the kingdoms of Judah and Israel, and with the Holy Land, in the time of Jesus.

Pupils should do all the memorizing possible, as these are the years when it comes easiest. Teach pupils to read aloud, and to reverence the Book of books. Encourage pupils to own Bibles, to bring Bibles to the church school, and to mark favorite passages. Point out the value of daily reading habit.

Regard the teaching of youth as a tremendous privilege.

Longfellow said:

> "How beautiful is youth! How bright it gleams,
> With its illusions, aspirations, dreams!
> Book of beginnings, story without end,
> Each maid a heroine, and each man a friend!
> Aladdin's lamp, and Fortunatus' purse,
> That holds the treasures of the universe!
> All possibilities are in its hands,
> No danger daunts it, and no foe withstands;
> In its sublime audacity of faith,
> 'Be thou removed,' it to the mountain saith,
> And with ambitious feet, secure and proud,
> Ascends the ladder leaning on a cloud."

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The Reconstruction of Theology

III. Morality and Religion

John Murray Atwood

THE relation of morality to religion is not strictly a theological question. But its solution is basic in all right teaching. Most men will admit that the morals of a people are a primary consideration, and agree with Matthew Arnold that conduct is three-fourths of life. Many, however, will assent to the declaration of Washington in his Farewell Address—making a thrust possibly at the opinions of Thomas Jefferson and his ilk—that it would be disastrous in this country to think of getting along with morality without religion. This echoed the traditional notion that religion is morality plus. It involves something that ethical conduct as such lacks. It has been frequently said of some notably upright men, like the late John Morley and John Stuart Mill, that they were "merely moral" persons. They wanted something to make them religious. Even liberal theologians like the late James Martineau have implied this.

We submit that there is far more danger in religion without morality than in morality without religion. The supported thesis there is that not only must any true religion be moral but that any genuinely moral person *is* religious. According to the conception of religion that has been advanced in a previous article what distinguishes one religion from another is the differing character of the objects of worship. If a religion or sect has gross ideas of heaven or unethical conceptions of God, it must be ranked relatively low in the scale. If, on the other hand, these are elevated and noble, it must be accorded a foremost position. This makes plain the relation of morals to the progress of religion. If it advances, it will be through man's cherishing higher and nobler ideals of life. All depends on this. The history of the Hebrews signally emphasizes this. In the palmiest days of their national life they were, in the arts and comforts of civilization, far behind most of their neighbors, but in the morality of their religious ideals and obligations far ahead of them. That alone has sufficed to give the religion of this petty nation of uncultured people deserved pre-eminence.

If there was a time when man had no appreciation of moral distinctions, then of course his religion was not moral. He reverenced just physical power. But when he commenced to acquire the consciousness of right and wrong, when he began to value courage, helpfulness, kindness, honesty, loyalty, then the objects of his worship gradually had to take on these ethical qualities. For it was to these that he now really looked up. There is no more significant story in the Old Testament than that where Abraham in his plea for Sodom asks, Shall not the Judge of all the earth do right? His God had to measure up at least

to his own moral standard. Morals and religion advance together.

If one would guage the worth of any of the great faiths of the world, he must do it chiefly from this standpoint. The high place accorded to ancient Buddhism—to take but one instance aside from Christianity—is based wholly on the ethical superiority of most of its teachings. On the other hand, the principal objection to Buddhism and most of the cults that have arisen in India, not excepting the Brahmo-Somaj, is their tendency to assign the greatest merit to contemplation as a religious act and their failure to value adequately the active virtues. Everywhere the criterion of valuation is the moral one. If you subtract from the Christianity of the New Testament its direct ethical teachings as well as those contained in its doctrines of God, kingdom of heaven, salvation and the like, what remains? Nothing—that can win and hold the homage of man. That which gives a distinctive character to Christianity is its *moral* content. Similarly the most serious, fatal criticism of any sect is that its teachings run counter to the best ideals of life. Thus the main objection to much of the old theology, now called fundamentalism, is not concerned with the question whether it is Biblical or not, or even whether it is rational or not; but it is directed to the fact that its religious program of life, with its plea to save one's own soul and the appeal to fear, is selfish and its god arbitrary and unjust. Or consider the monastic, ascetic ideal—the renunciation of property, family, personal will, which is still for the Roman Church the confessed type of the holy life. As Harnack has said, to a Catholic "the true monk is the most perfect Christian." Yet according to our moral standards, while recognizing the sincerity of many of its devotees and admiring the heroism of some, we are compelled to declare that it is a blunder, not only because it makes the selfish care of one's own precious soul the chief concern, but because it has taken self-denial out of its natural relation when employed as a means to attain worthy ends, and set it up as an end in itself. The Roman Church is by no means alone in this position. Some sects or followers of almost every religion have endeavored to glorify the ascetic ideal. But ethically, how unwholesome it has been and what unnecessary tragedy it has introduced into life. How heroic were the self-abnegations and self-inflicted tortures of some of the Catholic saints, and how useless! No Church, not even the Roman, whatever its pretensions to supreme authority, can continue forever in opposition to morals. For by the moral implications of its teachings and practises is it tested. There is no exception.

The person of the founder of Christianity will serve best to emphasize what we are urging here. If you take from the character of Jesus his virtues—his objection to formalism, his fidelity to his own soul, his insistence on sincerity, his constancy of purpose, his sympathy with the unfortunate, his desire to help and enlighten, his humility and courage—what have you left? What divinity is there of man or God that has not morality for its content? We repeat: What gives any religion character is the ethical worth of the ideals and doctrines which it holds up for men to reverence.

But if this determines the value of any religion, is it also true that morality always involves religion? What is *genuine* morality? It will probably be generally agreed that there is no true morality even when one does an outwardly worthy act, if he felt forced to it and was afraid to do otherwise, or if he simply followed the custom of others. Rather it arises when one freely chooses some proposed act because it is valued as good. Now is there no reverence, no love for the highest involved in this? There certainly is. In genuinely ethical conduct where a real moral principle is at stake, one elects a noble course of action because it is in harmony with what he truly honors, and with that to which his heart goes out. The feeling element is always there.

Nothing will make this plainer than a glance at a type of conduct that, rightly or wrongly, has been traditionally associated with the name Puritan. It was strict, austere, punctilious, censorious—a sort of old-maid morality. But plainly those who adhered to it, though they looked severely at those who conducted themselves otherwise, were not in love with it themselves. They were not "glad souls." That was the trouble with their principle of life. There was no heart in it. That is why it was and is so unattractive. It was outwardly very proper, but it was *ethical formalism.* There was little or no religion in it.

They tell us that the sense of duty is for the purpose of opposing inclination and making the man do the right when his desires would lead him elsewhere. We may accept this explanation of its function in such cases; but so far as the person is concerned, the objective goal is not simply that he do the good thing, but that he be *eager* and *earnest* to do it. Many argue that he is the nobler person who heroically does the right in the face of opposing impulses. We may admit the heroism, and we would not subtract from the merit of the conduct, but is he as noble as he who *spontaneously* does the duty? A lady friend who is notable for her activity in worthy causes, remarked (or confessed) to the writer that she would not engage in much of her work if her conscience did not make her feel she must; she often would rather do other things. To which the rejoinder was, "You are not quite as good a woman as I supposed." Surely those who choose the better part gloomily, grimly, even heroically, but not heartily, are hardly as moral as those who, in the words of the psalmist, delight to do His will. They have yet to acquire that spirit that springs to the task, to which there are no sacrifices, but all choices are in accord with the better ideal that they love and worship. As was said of the man in the parable who found the hidden treasure, in his *joy* he goes and sells all that he has and buys that field.

If Jesus in Gethsemane, to take a crucial instance, had not admired the man who, having put his hand to the plow, looks not back but goes on, utterly loyal, he could never have determined his course so decisively up Calvary. *Nor would it have been in that case an indication of his true character.* Only when life is thus the expression and result of what we really love and reverence is it genuine. Then, *when religion is there,* it is spontaneous. And in this sense the saying of Augustine which the late Professor James was fond

of quoting, holds good, "Love God and do as you please." For then, like those

"Glad souls without sin or blot
Who do Thy will and know it not,"

they will please to do what the love of God—of justice, kindness, good will—naturally prompts.

We all remember what Emerson says: "We love characters in proportion as they are impulsive and spontaneous. When we see a soul whose acts are all regal, graceful and pleasant as roses, we must thank God that such things can be and are, and not turn sourly on the angel and say, 'Crump is a better man with his grunting and resistance to all his native devils.'" Why were so many traditionally righteous folk so unhappy, so woe-begone of countenance, until they made a virtue of their sadness, and called it a sin to smile? Why do some to-day make such dreadfully hard work of being good, and long for a moral vacation? It is because they have performed their duties so formally, so tensely, so self-consciously, so punctiliously, like Aurora Leigh's aunt:

"From that day she did
Her duty to me (I appreciate it
In her own word as spoken to herself),
Her duty, in large measure, well pressed out
But measured always. She was generous, bland,
More courteous than was tender, gave me still
The first place—as if fearful that God's saints
Would look down suddenly and say 'Herein
You missed a point, I think, through lack of love.'"

No wonder such people want relief from the strain of such conduct. How significant are the lines in Whittier's beautiful hymn:

"Take from our souls their strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

This explains, we think, why so-called saints are unlovely and unalluring. Every one can recall Kipling's picture in his story of "Kim" of the holy man, agonizing to be delivered from the wheel of life. Like so many religionists, he is intent on the goal, but the way thereto—which is the way of living—is "so hard" and repellent. If this is sainthood, we want nothing of it. But the *real* saints, who were whole-souled in their devotion to great causes for the good of man—who is not attracted to them and inspired by them?

The Freudian psychology, which doubtless has been carried to extremes by its disciples, can enlighten us here. It has called attention to suppressed desires that were never sublimated, never swallowed up in any great passion. The apparent present moral slump which has enveloped some people who formerly walked a straighter path, has only served to show that they never were really won to the ethical course which they outwardly followed. They perhaps thought they were, but just as soon as the external props were removed by this new day of freedom, they fell back on their unconquered strong desires. Their conversion to the better way was never complete. Their morality was never wholly genuine; it lacked religion.

We have been told when we have advocated this conception of morality, that it shuts most of us out of the class of *genuinely moral* persons. Of course it is ideal: that is what makes it true. There is still room for progress for most of us! There is only one great divine way of living. It is found where, as truth is incarnated in a Jesus, a Paul, a Francis Xavier, an Oberlin, a David Livingstone, a Theodore Parker, a Dr. Grenfell, a Jane Addams, men so love and worship it—with all their heart, mind and strength—that they spontaneously and gladly obey its spirit. Even when this way demands heroism, still it is their reverence that holds them faithful. And because their service is whole-hearted they find joy in it—the joy that Jesus knew.

We like that clause in the Winchester confession of the Universalist Church: Holiness and true happiness are inseparably connected. And we are reminded of the tribute of Wendell Phillips to William Lloyd Garrison, a moral hero if ever there was one, "His was the happiest life I ever saw." What splendid idealism characterized Garrison. No one ever loved more the great Christian virtues. In the genuine morality of this man as of every other, religion is always found.

More Than Preaching Points

Isaac Smith

WHEREAS, the Universalist Church advertises its wares as the "inevitable religion of to-morrow," and its Church as a "World Church for World Service," it is therefore deemed advisable that all who make this claim seriously examine the equipment we have at our disposal by which we hope to realize our lordly ambitions. Let us for a moment confine our investigations to the church school plant.

There is no such article in the modern sense of the term. "Preaching station" more properly defines the average Universalist Church, and as an afterthought the basement is dug out or made over for a Sunday school. If any member who happens to attend one of our well-equipped church school plants doubts this statement, let him travel over New England and examine our Universalist Sunday schools, or let him attend the monthly meetings of the Massachusetts Sunday School Association and listen to the reports of Mrs. Chamberlain and Miss Randall, the field supervisors—stories, heroic and pathetic, of loyal and enthusiastic officers and teachers striving to carry on their work under adverse circumstances and in poverty-stricken conditions; open classes in the schoolrooms, where it is next to impossible for teachers to command attention; classes on stairways, round the kitchen sink; ill-ventilated and dimly lighted rooms, in one instance a room without a window, to say nothing about second and third-class furniture.

Roger W. Babson in his book, "Fundamentals of Prosperity," says: "The time is coming (blessed thought) when the church will awake to its great

opportunities. The greatest industry in America, but the most backward and inefficiently operated, is still in the stage-coach class."

This is a mild statement when applied to the church school buildings. There are no phrases in Roget's Thesaurus that fiftly describe them.

To what opportunities are we blissfully asleep? Well, as a Church we want to stop the *leak* that is producing ever-diminishing returns. We desire to grow in numbers and in usefulness.

We discuss ways and means in convention and at clubs and suppers and banquets, and in looking for the leak we focus our interest on *adult life*—attractive auditoriums, brilliant preachers, high-class music, men's clubs, women's societies, etc. Of course the logic of this attitude is clear. Adults have the money, therefore their interests must come first. But this kind of logic does not stop the leak, for in most of our Universalist churches there are, every Sunday, far too many vacant pews for the time and money invested in the service.

Now let us be real fundamentalists and get to the bottom of our problem. Let us step down into the basement, and there we shall find the leak. The leak in our church is not in adult life but in child life.

We do not even give the children the decencies of the public school. At the very beginning of their religious education we impress them with the idea that the church and all its associations are cheap and second hand. No wonder that when they grow up many either cease to attend church or develop into that numerous class of Universalists who attend church on high days such as Easter and Christmas, or who are only discovered to be Universalists when the last rites and ceremonies are being performed.

Some day, gentlemen of the Universalist Church, we shall wake up to the fact (and pray God it will not be too late) that if we do not invest some of our time and money in appropriate church school buildings and the general necessities of religious education, there will be *no Universalist Church* about which to concern ourselves.

To all officers and members of the Universalist Church I make this imperative appeal. Let us this year focus our attention upon the legitimate claims of the church school. I do not suggest a national drive, but I do suggest that there be a fund raised in every parish for a new church school or improvement of the old one where necessary.

I make this appeal especially to the men of the Church. If we want our Church to become of service to the community—let alone becoming a "World Church for World Service"—we certainly must be vitally interested in the religious education of those who are our future congregations and the citizens of to-morrow.

Dr. Cabot to Universalists

DR. RICHARD C. CABOT of Harvard Medical School and of innumerable other organizations for the benefit of mankind, delivered an address before the Boston Universalist ministers at Headquarters, Monday, Feb. 18, which was both illuminating and stirring. Dr. Cabot has profound medical knowledge and a fine social spirit. He is a pioneer in the field of the social service work of hospitals, a writer on medical and social service topics and an authority on mental healing. During the Great War he was Lieutenant Colonel Cabot of the United States Army, and rendered distinguished service in France. No speaker in recent years has made a more profound impression on the ministers than Dr. Cabot.

He began by asserting that the doctor is often sent for when the minister could do better work. Not only for purely medical matters but in matters of morals also people seek the doctor's advice. The average doctor assumes that he can do as well as the minister and takes what comes in his way.

"People come to me," he went on, "and ask if I believe in immortality and the freedom of the will. It happens that I have strong views on both of these subjects. But why do not the people send for you men who are trained in these themes?"

Dr. Cabot then called attention to the fact that few Protestant ministers visit almshouses, insane asylums or even general hospitals on visiting days to talk to the lonely who have no friends. He asserted that this neglect both left undone a vast mass of work which might relieve human misery and deprived the ministers of their best opportunity to fit themselves for mental healing. What the young medical student learns, he learns mainly as an interne in the hospitals after his medical school course is over. He said that ministers could learn from hospitals in the same way.

"If a minister wants to train himself for this service, I do not see why he should not begin where the young medical student begins, with the hospital, the insane asylum, the almshouse.

"There is little mental treatment given now in these institutions. We shut people up, we keep them from committing suicide, we keep their bowels open and hope they will get well. Many of them are no crazier than you and I.

"The greatest and most fascinating study to which men can give themselves is the study of personality. Out of any ten books on personality you will find ten written by the doctors. They are mainly husks.

The fundamental things of the soul, which ministers know about, are not in these books. The most exciting study I know is that of personality. It may be approached from three standpoints.

"1. The theological. We can't discover the human soul until we study it in its relationship to God. You have great advantages in this study. We doctors see the failures of life. We don't see the great magnificent success of the human race, Jesus Christ. To get anywhere in the study of personality, we must approach it from a study of man in his relations to God and from a study of Christ.

"2. The second method of approach to the study of personality is from the mental end of disease.

You ought to be equipped in psychiatry—'the cure of souls.' Any one of you can master what is known of mental disease as distinguished from bodily disease. You can get part of it out of books, you can supplement it with clinical work. You can take courses on psychiatry. A clergyman can not take time to master all of medicine but he can fit himself for this approach to the human soul.

"3. The third great line of approach is through literature. If I were asked what body of people, next to the psychiatrist and clergyman, know most about the soul, I should say the great novelists. Go to writers like Tolstoy and George Meredith to learn about personality.

"If one were innocent enough he might think that books on psychology would have facts about the soul, but generally in the preface the author denies that the soul exists.

"St. Augustine was one of the greatest psychologists but he did not know psychiatry and he had not read George Meredith.

"I believe in miraculous healing. It is a perfectly normal thing in every age when you get a great personality dealing with these things. Phillips Brooks worked miracles. Those who knew Brooks read Alexander V. T. Allen's Life of Brooks and look in vain for the real miracles this great personality worked.

"There is no such thing as nervous disease. The nerves are generally immune from disease. What we mean by nervous disease is mental disease not insanity. In reality it is generally moral, not mental.

"Half of my work for thirty years has been with so-called nervous diseases. Involved in nearly all of them are moral questions.

"These moral problems are not dealt with in hospitals. They are not dealt with in private practise.

"The doctor is looked to for all sorts of things he can't do. The minister is not looked to for what he can do.

"If you make yourselves experts in this field—experts in personality—you will be the only experts in the field."

In reply to questions, Dr. Cabot said that few men are qualified to do mental healing. If ministers started like Dr. Elwood Worcester they would soon be asked to do things for which they were utterly unfitted. Dr. Worcester's work aroused Dr. Cabot's admiration, but he said Dr. Worcester had been "swamped by the flood of misery that came down on him."

Asked where one could get the training for mental healing Dr. Cabot said: "Nowhere that I know. You have to pick up a little here and there. If a demand great enough comes some of the schools will give courses on psychiatry."

Asked about books, Dr. Cabot said he hesitated to give lists, for if a man read only one or two he was apt to go off on a tangent. One book mentioned as containing one hundred typical cases of mental trouble was "The Kingdom of Evils," by Southard and Jerrot, published by Macmillan. Dr. Campbell of Harvard Medical School was mentioned as giving courses in psychiatry but "only one clergyman so far has been able to break in."

"North America in the Days of Discovery"

Richard Eddy Sykes

IN these days when so many things of exciting interest are daily brought to our attention through the press, it is good to read books relating to the far-away past, taking us over the trail by which the people of our country have come to their present state of civilization. No period of North American history has greater charm than that portraying the life of the primitive peoples who possessed the country before the white man came. These children of nature were constantly outwitted and driven back by the adventurers from across the sea until, in many sections where the Indian once roamed in freedom his hunting grounds, he is now only a memory. A book, "North America in the Days of Discovery," by Dr. A. J. Fynn of Denver, Colorado, graphically tells the story of these primitive days and peoples.

The narrative, while reading like a romance, has the accurate information of a historical treatise. For more than twenty-five years Dr. Fynn has been a student of this period of American history and in many sections of our country has by personal contact with the Indians come to know them intimately. In his writing is the atmosphere of mountain and plain, woods and river. He knows the tropics and the land of the Eskimo and the vast country lying between with that intimacy and thoroughness resulting from personal and sympathetic contact. His book has much of the charm that attends a journey among the lands and the peoples of whom he writes, while at the same time giving in a small compass information which would require at least a quarter of a century to secure at first hand. There are many separate pamphlets relating to this period, but I know of no single volume that tells the complete story so thoroughly and entertainingly as this book. Dr. Livingston Farrand, president of Cornell University, himself an authority on this period of history, has written a most complimentary introduction to Dr. Fynn's book in which he states that the author in its preparation has done a public service. This book is not only a mine of information, but is written in a fine literary style which greatly adds to its attractiveness and value. Dr. Fynn is an alumnus of Tufts College. His book reflects credit not only upon himself but honor upon his Alma Mater. Dr. Fynn, having served many years in the schools of Colorado and now an instructor in Ethnological Extension work in Denver University, is held in the highest esteem, as a man, teacher and writer, by the people of that vast region of the West. I feel that I am doing the readers of the *Leader* a service in bringing this book to their attention. The price is $2.00 net and the book may be had at the Universalist Publishing House, 176 Newbury St., Boston, Mass.

Our Prayers Together

(A Page Inspired by the Christ Crusade)

Saturday, March 8

Theme for the Day—Our Lord's Temptation.

No conception of the temptation of Jesus that makes of it a mere pageant of victory can satisfy. If our Lord was by nature lifted above the pull and drag of the vast evil in the world, then his experience means little to us who have to fight for character day by day. But it is our comfort to be assured past all uncertainty that he won his victory through struggle, even as we must do. Into the shadow of his sorrow and agony it is our right to enter, that with him we may emerge cleansed and victorious by the grace of God.

Scripture—Who, in the days of his flesh, having offered up prayers and supplications with strong cryings and tears unto him that was able to save him from death, was heard for his godly fear.—Heb. 5 : 7.

My sins, my sins, my Saviour!
Their guilt I never knew
Till with thee in the desert
I near thy passion drew;
Till with thee in the garden
I heard thy pleading prayer,
And saw the sweat-drops bloody
That told thy sorrow there.

J. B. S. Monsell.

Prayer—O God, there is forgiveness with Thee, and plenteous redemption. We confess with sorrow that we have resisted the Spirit of grace, and hindered his quickening power. We have been cold to our fellow-believers, scornful toward those we counted less worthy, and indifferent to the divine call to service. Yet turn us not away, our Father, but receive us, though unworthy. Continue to lead us, Guide of our souls, and bring us home in the close of the day. *Amen.*

Sunday, March 9

Theme for the Day—The Spirit of Quietness.

Our lives are weakened by care and inner disquiet. We lose in efficiency and miss our aim by a certain nervousness of spirit that reflects the rush and confusion of the world's life around us. With our Master, busier and more burdened than we, it was not so. Amid the clamor of many duties and most grave uncertainties he moved serene and peaceful. It was through this inner poise of soul that he overcame the world.

Scripture—In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4 : 6.

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.

Matthew Arnold.

Prayer—Almighty and most merciful Father, help us to spend our lives in quietness and serene trust in Thee. Save us from fretfulness and worry, and restrain us from impatience. Make this day a season of new conquests and of fresh thanksgivings. We can not see Thee, but we can see Jesus Christ, Thy Son, and receive his words, enjoy his friendship, walk by his counsel and trust ourselves to the mystery of his cross. Abiding in him, may we have the assurance of Thy love. *Amen.*

Monday, March 10

Theme for the Day—The Unfailing Supply.

One of the disillusionments of mature experience is the discovery that our real needs are, after all, so very few. Most of our unhappiness comes from the craving for things we do not need. True wisdom is found in a grateful appropriation of our simpler blessings, and a holy ambition to grow rich in the graces of mind and heart, which are the most lavish, yet the least regarded, of the divine gifts.

Scripture—Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail.—1 Kings 17 : 14.

I have my cruse of oil,
I have my cake of meal;
I am worn with life's long toil,
The threads are few on the reel.
One by one from the ranks fell out
The mates who joined them with cheer and shout
When the merry march in the morn begun,
Under the laugh of the rising sun;
One by one they drop to the grave,
Where the pale stars gleam and the grasses wave;
On the surcoat is rent and soil,
The dents are deep on the steel,
Yet I have my cruse of oil,
I have my cake of meal.

William Wetmore Story.

Prayer—Our Holy Father, our lives are shadowed by Thy providence, which brings us every good and perfect gift. As life goes on, we learn to expect less of the world, for, on their worldly side, many of our dreams fail of realization. Yet we find Thy grace unfailing, and the blessings we have, the daily supply of Thy mercy, prove enough for comfort and happiness. Fill our souls with the contentment that springs from trust in Thee and a grateful heart, and order our ways in love. For Thy name's sake. *Amen.*

Tuesday, March 11

Theme for the Day—Restless Earth and Calm Heavens.

Our western world has taught us to take pride in our busy activities, as contrasted with the quietude of oriental life. But destiny may at last set a question mark upon much of our hurry and bustle. Too often we find that what has engaged us has proved to be mere strenuous futility. And even at its best our untidy haste often leaves our inner life quite unfurnished. Nature's calmness, especially the calmness and steadiness of the sky, has its lesson for our soul. Our little, restless earth and our little, breathless lives will take on dignity and deeper worth if we catch step with the rhythmic movement of the quiet stars.

Scripture—Wherefore do ye spend your money

for that which is not bread, and your labor for that which satisfieth not?—Isa. 55 : 2.

Look unto the heavens and see, and behold the skies which are higher than thou.—Job. 35 : 3.

Into those skies our factories rise,
Our engines dash through golden thrones;
In those calm eyes is no surprise,
There drop no loosened chalcedones.
Thomas Hempsted.

Prayer—Holy and righteous God, we confess before Thee the sins that make us displeasing to Thee. We waste our strength in the effort to win things that lose their value and charm as soon as we gain them. Our time is lost in the winning of that which does not last. Yet Thou art the same calm and loving God. Thou hast seen all these wasting efforts made before, and Thou dost tarry in patience till we learn our hard lesson by failure and come back to Thee for rest. Help us to see the truth before we waste too much of the good day. For Christ's sake. *Amen.*

Wednesday, March 12

Theme for the Day—The Call to Repentance.

To repent is not simply to be sorry for our wrongdoing, though sorrow and regret are essential to repentance. It is rather to take a new point of view from which our sin will be not only regretted but positively hated. Repentance implies a changed mind, a right-about-face for our soul, a new outlook. Nor is it an act that we accomplish once for all, at the beginning of our Christian life. Rather is it a spiritual attitude that we carry continually with us as a habit of the soul, whereby we make it possible for Christ to repair and redeem us when we fall into temptation.

Scripture—In those days cometh John the Baptist preaching in the wilderness of Judea; saying, Repent ye, for the kingdom of heaven is at hand.—Matt. 3 : 1, 2.

There burst he forth: "All ye, whose hopes rely
On God with me amidst these deserts mourn;
Repent, repent, and from old errors turn."
Who listened to his voice, obeyed his cry?
Only the echoes, which he made relent,
Rung from their marble caves, "Repent, repent!"
Drummond of Hawthornden.

Prayer—Our Father, we acknowledge our deep need of the summons to the holy life. We have often made the mistake of expecting blessing from a change of circumstances, when we should have sought a change of character. We have often laid the blame of our failures upon our surroundings, rather than ourselves. Thou desirest truth in the inward parts. Purge us from all hypocrisy and self-deceit. Make us truly penitent, and forgive our sins. For Jesus' sake. *Amen.*

Thursday, March 13

Theme for the Day—Resistance to Temptation.

Let us not be among those who resent temptation. Let us rather stand with our Lord who willingly met the tempter and resisted him. If we resent temptation we lose the glory and strength of character that can come only through such testing. "Count it all joy," says the apostle, "when ye fall into divers temptations." He means that by resisting them we grow in grace and in character as we could not grow were our lives set in protected places where temptations could not come. Our temptation is our *chance* — our chance to win manhood, womanhood, character, and real comradeship with Christ.

Scripture—Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1 : 12.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!
Robert Herrick.

Prayer—Father of our spirits, Thou Comforter and Friend, preserve us this day from falling a prey to any temptation that would rob us of purity, calmness and joy. As our Lord foiled the tempter by recalling Thy strong word which had been written, so help us, we pray Thee, to find the strength that comes through a knowledge of the Holy Scripture. Make us conscious also of Thy personal presence and power through which we may possess the will to resist all unworthy appeals. Save us from sin, for Thy name's sake. *Amen.*

Friday, March 14

Theme for the Day—The Secret of Prayer.

Three aspects of prayer are worthy of our meditation: that prayer is real converse with God, in which the Father Himself both hears our communications and responds in gracious communications of His own; that prayer is a personal privilege in which our hearts should learn to find delight; that faithfully to practise the spiritual art of prayer is to find the secret of power.

Scripture—But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God.—Jude 20, 21.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.
Alfred Tennyson.

Prayer—Lord, teach us how to pray. Our faltering speech but faintly utters the yearnings of our hearts. Thou art the inspirer and hearer of prayer. Help us to be Thy loving and prayerful children. Give us to know the joy of fellowship with Thee, and may the Master's example of prayerfulness give us confidence to ask that we may receive. Abiding thus in communion with Thee and in loving fellowship with Christ and all our brothers, may we await with confidence the day when hope shall change to glad fruition and prayer to communion face to face. *Amen.*

From "The Daily Altar, an Aid to Private Devotion and Family Worship," by Herbert L. Willett and Charles Clayton Morrison. The Christian Century Press, Chicago. $1.25.

The Consecrated Purse

Our Sunday Schools Once More Make a Great Contribution for the Near East Relief

TREASURER BROWN, of the General Sunday School Association, has made out a large check. He has sent $5,343.25 to Secretary Etz, of the General Convention, who will immediately forward that amount to the Near East Relief, with instructions that it be applied at once to the support of the needing orphans in the care of that organization.

This sum represents, not the complete offering of our Sunday schools for this charity, but only the amount received between July 1, 1923, and Feb. 1, 1924. It is altogether probable that the total for the year will reach $7,000, as have those for a number of recent years.

The Near East Relief is loud in its expressions of gratitude for the help of the Universalist schools, which do not lose their vision or their generosity. The story of Armenian sufferings has grown old, though the sufferings are not past, and many who formerly gave have failed to continue. Great is the credit of those who persist in practical sympathy.

The officers of our General Convention are much impressed with what this giving is likely to mean for the future Universalist Church. A generation of churchmen is being reared among us, quick to sense human need, whether it is near or afar, and responsive to the point of great sacrifice. Surely God will bless such young Christians with large responsibility.

Here is a list of the offerings made between the dates above mentioned:

Abington, Mass.	$ 5.00
Akron, Ohio	30.00
Albion, N. Y.	20.55
Amesbury, Mass.	5.00
Arlington, Mass.	33.75
Ashuelot, N. H.	2.00
Attica, Ohio	1.25
Attleboro, Mass.	124.12
Auburn, Maine	11.71
Baltimore, Maryland	25.00
Bangor, Maine	75.00
Barre, Vermont	9.00
Bath, Maine	10.00
Beecher City, Illinois	2.75
Belpre, Ohio	12.00
Blanchester, Ohio	11.00
Braintree, Mass.	5.00
Brewton, Alabama	10.00
Bridgeport, Conn.	22.18
Boone, Iowa	15.00
Bristol, N. Y.	8.17
Brookline, Mass., adoption	45.00
Brookline, Mass.	18.50
Brooklyn, N. Y., Good Tidings	55.00
Brooklyn, N. Y., All Souls	47.44
Brooklyn, N.Y., Our Father	2.00
Brooklyn, Pennsylvania	12.00
Brunswick, Maine	10.77
Buffalo, N. Y.	15.00
Calais, Maine	16.00
Cambridge, Mass., First	180.00
Camp Hill, Alabama	10.00
Canton, Maine	10.60
Canton, New York	$ 90.00
Canandaigua, N. Y.	18.50
Central Square, N. Y.	41.16
Chester Depot, Vermont	7.65
Chattanooga, Tenn.	4.87
Chicago, Ill., Second	2.64
Cleveland, Ohio	100.00
Columbus, Ohio	10.00
Concord, N. H.	11.53
Concord, Michigan	15.15
Conover, Ohio	1.00
Consolation, Ky.	5.00
Cortland, N. Y.	4.25
Cuba, Ohio	22.40
Deep Run, N. C.	4.00
DeFuniak Springs, Fla.	1.75
Denver, Colo.	2.75
Derby Line, Vt.	205.00
Detroit, Mich.	84.22
Dexter, Me.	9.00
Dover, N. H.	4.50
Dover-Foxcroft, Me.	13.44
Dolgeville, N. Y.	45.73
East Aurora, N. Y.	1.00
East Boston, Mass.	15.00
East Providence, R. I.	45.66
Eaton, Ohio	3.00
Eldorado, Ohio	2.50
Everett, Mass.	158.78
Galesburg, Ill.	16.00
Gardiner, Me.	45.51
Gardner, Mass.	1.62
Girard, Penn.	38.15
Gloucester, Mass.	15.00
Gloucester, Mass., Young Yanks' Club	5.00
Gorham, N. H.	35.63
Greenville, Ohio	4.00
Grove Hall, Mass.	24.30
Harrisville, R. I.	6.77
Hartford, Conn	159.35
Harverhill, Mass.	19.25
Henderson, N. Y.	2.00
Hingham, Mass.	2.50
Home Department at Large	1.00
Home Department of Convention Church in Pennsylvania, adoption.	10.50
Hoopeston, Ill.	60.00
Hop Bottom, Penn.	1.00
Hopkinsville, Ky.	6.85
Hudson, N. Y.	41.00
Jamaica Plain, Mass.	10.00
Jersey, Ohio	5.00
Joliet, Ill.	10.00
Kent, Ohio	60.00
Kingfield, Me.	4.05
Kirk, Rev. Hazel I.	5.00
LaCrosse, Wis.	6.06
Lawrence, Mass.	65.00
Leominster, Mass.	15.00
Lewiston, Maine	5.25
Litchfield, Ill.	11.00
Little Hocking, Ohio	20.00
Lockport, N. Y.	8.25
Los Angeles, Cal.	42.61
Lyons, Ohio	6.45
Lynn, Mass.	192.41
Macedon, N. Y.	25.00

Macomb, Illinois	$ 2.00
Machias, Me.	16.00
Malden, Mass.	25.25
Markesan, Wis.	7.62
Mansfield, Mass.	10.35
Marlboro, N. H.	9.05
Marlboro, Mass.	11.96
Marseilles, Ill.	9.50
Mason, Ohio	5.25
Medford Hillside, Mass	13.60
Methuen, Mass.	52.00
Meriden, Conn.	63.54
Middleville, N. Y.	3.25
Middleport, N. Y.	37.31
Milford, Ohio	15.00
Milford, Mass.	82.00
Minneapolis, Minn., Tuttle	30.70
Miscellaneous	2.40
Mitchellville, Iowa	17.00
Monson, Mass.	10.00
Morris, N. Y.	5.00
Mount Pleasant, Iowa	27.16
Mount Vernon, Ill.	1.78
Mount Vernon, N. Y.	6.97
New Bedford, Mass.	27.25
Newfields, N. H.	1.00
New Haven, Conn.	110.00
Newtonville, Mass.	13.28
North Hatley, P. Q.	13.00
North Weymouth, Mass.	20.00
Norwalk, Ohio	10.81
Norway, Maine	9.00
Norwell, Mass.	6.00
Norwich, Conn.	10.00
Norwood, Mass.	55.00
Nunda, N. Y.	22.35
Oakfield, Me.	25.00
Oak Park, Ill.	64.00
Oneonta, N. Y.	10.00
Osage, Iowa	3.00
Peabody, Mass.	36.00
Peoria, Ill.	15.00
Perry, N. Y.	29.10
Philadelphia, Penn., Restoration	53.30
Philadelphia, Penn., Messiah	59.34
Pittsfield, Me.	24.94
Plymouth, Mass.	8.00
Portland, Maine, First	84.05
Portland, Maine, All Souls	5.00
Portland, Me., All Souls Junior Union	1.00
Portland, Maine, Messiah	27.14
Portsmouth, N. H.	14.31
Potsdam, N. Y.	11.00
Providence, R. I., First	26.04
Reading, Penn.	2.00
Rochester, N. Y.	69.34
Rochester, Vt.	25.81
Rockport, Mass.	16.15
Rockland, Maine	10.00
Roxbury, Mass.	83.00
Rumford, Me.	10.00
Ruthven, Ont.	10.00
St. Johnsbury, Vt.	17.02
Sangerville, Me.	2.25
Saugus, Mass.	13.72
Schuyler Lake, N. Y.	10.00
Scranton, Penn.	17.00
Smithton, Penn.	14.49
Somerville, Mass., Winter Hill	10.00
Somerville, Mass., Third	15.00
Somerville, Mass., Third, adoption	30.00
Somerville, Mass., First	76.00
Southbridge, Mass.	$ 76.40
Southbridge, Mass., adoption	30.00
South Buxton and Scarboro, Me.	5.00
South Acton, Mass.	3.71
South Paris, Maine	3.00
Springfield, Mass., St. Paul's	34.23
Springfield, Vt.	16.89
Springboro, Ohio	10.41
Stamford, Conn.	30.61
Stockton, Ill.	15.90
Stockbridge, Vt.	3.50
Stoughton, Wis.	10.00
Sycamore, Ill.	10.00
Syracuse, N. Y.	85.00
Sunburst, N. C.	12.00
Swampscott, Mass.	15.06
Table Grove, Ill.	2.35
Towanda, Penn.	5.00
Troy, Ohio	12.93
Turner Center, Me.	5.28
Utica, N. Y.	20.90
Valley Falls, R. I.	6.25
Victor, N. Y.	5.00
Washington, D. C.	27.30
Watertown, N. Y.	34.00
Watertown, N. Y., All Souls Guild, adoption	15.00
Waterville, Me.	6.48
Westbrook, Me.	12.00
West Paris, Me.	120.00
West Gloucester, Mass.	7.00
Winchester, N. H.	16.53
Winthrop, N. Y.	7.50
Woodsville, N. H.	20.00
Woonsocket, R. I.	100.60
Woodstock, Vt.	17.32
Worcester, Mass. First	60.00
Worcester, Mass., All Souls	16.09
Yarmouth, Me.	6.85
	$5,343.25

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THE PARABLES OF SAFED THE SAGE

The Parable of the Doughnuts

I SAT me down at the Breakfast Table, and the smell of the Coffee was fragrant. And Keturah had cut a Grape Fruit so large that the half of it was as it were for a Bath Tub, and the juice thereof was delicious. And we also had Breakfast Food and Toast. And I looked about the Table, and I beheld some Doughnuts. And I shouted aloud for the joy thereof.

And Keturah said, I hope that thou wilt like them. I bought them at a Bakery Sale.

And I said, Keturah, thou hast betrayed the confidence of thine husband. I verily supposed that these Doughnuts were thine own.

And I took one of them, and brake it, and essayed to eat thereof.

And I said, Keturah, I am a more merciful man than to eat this Doughnut.

And she said, Toward whom art thou displaying mercy?

And I said, My heart goeth out unto the Little Birds, that flutter about in the cold, and have no nice juicy worms within reach. The north wind doth blow, and we shall have snow, and what will the birdies do then, poor things? They will see on the ground a doughnut so sound, and they will be grateful to me, poor things.

And Keturah said, I am sorry that thou dost not like the Doughnuts that I provide.

And I said, I have no fault to find with the Doughnuts. I think that the Foundry where they were Cast had an unusually tough lot of Metal, but I am not criticising the product. I care too much for the Birds to deprive them of such food.

So I went my way for that time, and I forgat about it. But when I returned home for Lunch, I smelled a Sweet Savour, and I cried aloud, Keturah, hast thou been making Doughnuts?

And she said, Taste these, and see if they be cast in the same Mould.

And I will not tell how many I consumed of them.

And I said, Behold, am not I a benefactor, and an Humane Man? For in my great kindness towards the birds did I forego the Doughnuts that were on the table at Breakfast, and now behold the reward of my Virtue.

And Keturah rather liketh me to talk in this way, for she herself enjoyeth Doughnuts less than she enjoyeth my Praise of her Cooking.

And I said, I would I could claim much greater credit than I do for my benevolence, but whatever credit there is coming to me, I take it with the Doughnuts.

And Keturah said, I think it well for thee to save up for thyself all the virtuous credits that come to thee, for indeed thou hast need of them. And in this case I think thou art entitled to some credit. For look now out of the window, and thou shalt see what I did with the Doughnuts which thou rejected. For I did with them even as thou didst command.

And I looked out of the window, and behold, those Doughnuts lay upon the frozen earth, and every one of them was surrounded by a ring of Birds.

And after that, I ate another of Keturah's Doughnuts.

And believe me, they were Some Doughnuts.

* * *

BEFORE WILSON DIED

WOODROW WILSON gave his life for an ideal. That ideal was the passionate belief that just as mankind has conquered a score of ancient evils by conscious effort, so war can be conquered, if only the creative intelligence of men can be harnessed to the problem. It was this belief that drove him to the constructive proposals embodied in the League of Nations.

Six weeks ago I spent an hour with him at his home in Washington, and just two weeks ago I visited him again. On both occasions his physical infirmity was marked, but a fortnight ago he seemed weaker than before. His voice was fainter and his face had a pallor which I had not previously noticed. But whatever his physical condition, his mind was as keen and alert as it ever had been, and his spirit flamed with the old fire. In reply to my question as to his health, he quoted the remark of John Quincy Adams in answer to a similar query: "John Quincy Adams is all right, but the house he lives in is dilapidated, and it looks as if he would soon have to move out."

Our conversation wandered over many topics, but his chief thought was of the League of Nations, and its promise for the future. In burning, vivid words he spoke of the day when, through the use of this machinery, the authority of law would be substituted for the authority of force. This was the opportunity presented to the new generation. This was America's contribution to the race. Constantly his mind ran back to 1914. The utter unintelligence of it all, the sheer waste of war as a method of settling anything, seemed to oppress him. "It never must happen again," he said. "There is a way of escape if only men will use it." His voice rose in indignation as he recalled the charge of "idealism" so often levied against the League. "The world is *run* by its ideals," he exclaimed. "Only the fool thinks otherwise."

He spoke with enthusiasm of the progress that the League had made in the last four years—of its activity as an international clearing-house of information, of its settlement of the Austrian chaos, of its work in health and other humanitarian causes, and of its handling of the various disputes which had been placed before it. "They are learning teamwork at Geneva," he said. "If only they will give the seed a fair chance, and let it grow!"

As to America's ultimate adherence to the Covenant of the League, he entertained not the slightest doubt. It might come soon, it might come late, but come it would. America would not permanently stand in the way of human progress; America would not long thwart the hope of the race. America was in a position to contribute to the liberation of mankind a spiritual energy which no other nation possesses, and she would not betray her opportunity. Here was the chance, through this experiment in co-operation at Geneva, for the human race to take a mighty step forward; America could not afford to play the laggard. It was the greatest moral issue that had been presented to the conscience of this nation since the question of slavery.

In his earnestness the tears rolled down his face, and when I pledged him on behalf of the younger generation that we would carry through to a finish the thing which he had started, he gave way completely. My last impression of him was of a tear-stained face, a set, indomitable jaw, and a faint voice whispering "God bless you!" With his white hair and gray, lined face he seemed like a reincarnated Isaiah, crying to his country: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem!"

He is dead, but he has made a lasting contribution to the thought of the world. If war can by any means be avoided in the future, if by rational processes mankind can acquire the habit of co-operation and peace, it will be because the idealism and intelligence of Woodrow Wilson were laid upon the altar of sacrifice to this supreme cause.—*Raymond B. Fosdick, in the Survey.*

* * *

AND PROBABLY HE DIDN'T CARE

"When you found you hadn't your fare did the conductor make you get off and walk?" asked the inquisitive man.

"Only get off," was the reply. "He didn't seem to care whether I walked or sat down."—*Exchange.*

Home and Children

RECIPROCITY

I do not think that skies and meadows are
Moral, or that the fixture of a star
Comes of a quiet spirit, or that trees
Have wisdom in their windless silences.
Yet these are things invested in my mood
With constancy, and peace, and fortitude,
That in my troubled season I can cry
Upon the wide composure of the sky,
And envy fields, and wish that I might be
As little daunted as a star or tree.

John Drinkwater.

* * *

THE BOOK OF JOBS

Rose Brooks

"I NEVER know what to do after school on stormy days, do you?" confided Marjory Drew to her new friend, Betty Martin, with whom she was going home to spend the afternoon. "Specially if Mother isn't home," she went on. "And you said your mother was out this afternoon. What are we going to do? Your brother doesn't stay in to play with you, does he?"

"David? Of course David and the boys don't pay much attention to the weather. Sometimes he likes to stay in, though. There's always the Book of Jobs, and it works just the same way whether Mother's home or not. She fixes it ahead—it's always ahead of David and me—that's the fun. Mother says that's the fun for her, too."

"The Book of Jobs?" asked Marjory. "I never heard of it."

"Oh, it's not just a regular printed book," Betty explained. "Nobody ever made one 'cept Mother, prob'ly. Mother's always thinking up jolly things nobody else thought of."

"Jolly? What's it about?"

"One section is for Dad and one's for David and one's for me. We'll use it this afternoon, 'cause it's bound to be more fun than any game we could think up. Maybe David'll use it too, 'cause I don't see how he can stay out unless he drowns. Prob'ly Jimsy'll come over and they'll use David's section together. They usually do."

Inside the warm house, wet raincoats and rubbers off, Marjory prompted, "You'll show it to me first thing, won't you? It sounds so mysterious and exciting."

"'Tisn't mysterious," said Betty, skipping for the orderly kitchen, "but it's always fun. Here it is,"—and from the shelf where three worn cook-books stood in a row, she handed Marjory a bulging brown notebook.

"Here we are, at my section," she said, drawing two chairs to the kitchen table, and opening the book at the section marked B. "See these last three pages are all crossed off—jobs I've done. Here's the next—and three more ready after this," she chuckled, turning the pages. "It's not fair to pick and choose—that's the only rule to the book. Have to do each job as it comes along," and Marjory, following Betty's pointing finger, read:

"Sort over packing trunk of toys in attic. Pack outgrown toys in box for S. A."

"I don't mind helping," she said, a little disappointed, "but why is it such fun? What's this little pasted-in envelope?"

"Ho! That's the fun," said Betty. "No fair opening the envelope till the jobs are done—then you'll see! Here come the boys. I thought they'd have to stay indoors to-day."

A bang of the front door, jolly voices, a stamping of feet, and in came two damp and red-cheeked boys.

"Hello!" greeted David. "Where's the Book of Jobs? You through with it? Jimsy and I want to use it, too."

"We're off for the attic," said Betty. "Sort toys in the packing trunk. Where'll you be?"

Turning the pages to D, the boys bent their heads over the book and Jimsy read: "Put tool bench in cellar in apple-pie order. This includes sweeping up shavings underneath."

"Cellar for us," said David, cheerfully. "Wait for us to open your envelope, will you?" and down the cellar stairs clattered four sturdy shoes.

"We wouldn't have known what on earth to do, in our house," commented Marjory, as she and Betty knelt before the open toy trunk. "My brother and I wouldn't."

"Wouldn't be any fun without the envelopes," admitted Betty, lifting out doll furniture and stuffed animals. "Oh, dear, there are always things I can give away, and things I can 'most give away, and things I can't possibly give away, even if they do get mothy," and Betty gave a battered flannel rabbit a hug and tucked him back in the trunk with a loving expression that made it clear he belonged to class three. "That's why Mother lets me sort 'em myself. Nobody knows 'bout my own toys but me."

Chatting happily as one exhibit after another was fished from the trunk and its fate decided, the girls were surprised when the task was done. "Now for a box—there are always lots over here," and ten minutes more saw a neatly wrapped and tied box, plainly marked. Standing it on top of the closed trunk, "Guess that's 'on honor,'" said Betty, giving two string ends a final tie. "Says 'On Honor' on the first page of the Book of Jobs."

"That all it says?"

"Enough, isn't it? Come on, let's see if the boys are ready for their envelope," and down the steep attic stairs sped two pairs of nimble feet, just as two pairs of sturdy ones clattered up from the cellar.

"Ladies first!" David's head all but touched the floor in a mock bow. "Hurry up. You ought to see our tool-bench." Pride was in his voice.

Betty opened her envelope, but kept the enclosed paper folded. "Boo! It was cold in the attic," she shivered. "Take yours, David, and let's read them before the dining-room fire."

"Upstairs," read Betty, two minutes later, sitting on the hearth rug. "Southeast chamber. Top shelf, closet. Parcel wrapped in blue paper."

Marjory, reading over her friend's shoulder,

looked blank. "You must know what it's all about," she offered.

"Course. Hurry up, David, read yours."

Both David and Jimsy were already reading. "Second rafter to left of south cellar window. Brown paper parcel." David chuckled.

"Ho! Right over our heads the whole time we worked!"

"Come on, Marjory," and upstairs sped Betty, her guest at her heels. "Here it is—straight 'cording to directions! Let's open it with the boys."

"Here we are!" shouted David in the cellar. "'Cording to directions, as usual! Come on, let's open it with the girls."

Seated in comfort on the big blue braided hearth-rug, two bundles were swiftly unwrapped.

"Marshmallows!" from Betty and Marjory, and Marjory added, "and—why—here's the fire all ready to toast them!"

"And the long brass toasting-fork," said Bettty, reaching for that much-used implement, which always stood with the shovel and tongs. "Oh, and here's a little note. "'Of course permission to make cocoa goes with this box,'—that's what the note says. Hurray, David, we'll have 'most a party!"

"Game," said David, beaming. "That bird game I couldn't find—day I went in with Dad. Wonder where Mums found it? Do we come in on the party?"

"Silly!" was Betty's sisterly and hospitable comment. "You and Jimsy begin to toast while Marjory and I make the cocoa. We're in on the game, aren't we?"

"Silly!" David reassured her.

Cups of hot cocoa, with marshmallows afloat, other marshmallows toasted and more often singed, the bird game in full swing—every child was startled at the opening of the front door.

"Can't be your mother! Goodness! It's five o'clock."

"All home! All dry? Never was I so glad to get home!" came Mother's voice.

"O Mums, we've done two jobs, and we're having the best party. And here"—Betty flew for the kitchen—"is some cocoa—piping!"

"I wish," said Marjory, as she bundled into her rain things half an hour later, "I wish our house had a jolly Book of Jobs."

"No copyright on it!" said Mother. "But if you don't have one come any time and share Betty's."

"Funny kind of book," began Marjory, as Mother cut her short with:

"My dear, not only is it the most cherished book in our library, but it's my own private and trusted two-edged sword."

Now what on earth did she mean by that?

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* * *

TO DIET OR NOT TO DIET

Most patients come to me with the request, "Doctor, please tell me the best diet." Apparently they think that there is either a universal ideal diet or that a doctor by looking at a patient can decide an ideal diet for him. Nothing can be farther from the truth.

One of the first rules about dieting should be never to make any change in the diet unless there is a definite reason for it. Most patients seem to think that if they have digestive trouble the diet *must* be to blame for it. This may, of course, be true; but it is at least rather more probable that the blame is with the patient, not with the diet. If the doctor finds that a diet which has always worked well is now working poorly it is certain that the diet is not the one at fault.

The ideal in dietetic treatment is not to teach the patient to live and eat a certain diet, but to put his digestion into such condition that he can eat a normal diet. I have no patience at all with so-called diet systems or freaks like vegetarianism. I admit that it is perfectly possible to learn to exist on them. It is not possible to be entirely happy, however, when you can not sit down at a friend's table without picking and choosing your food. Even if you are happy, your friend will not be.

At about regular intervals the papers and magazines get full of advice about how good some food is and how necessary to life and happiness.

Readers fail to realize that most of the writers of such advice know little or nothing about the matter except that they have copied it from some so-called authority. In a few years some other more recent authority is very apt to show that the previous one was all wrong. For you there is really only one authority, your own digestive process. If you can eat, digest, assimilate, and enjoy any diet, no matter how much of a freak diet it may be, then that diet is good for you; but don't make the mistake of thinking that it must be good for any one else.

The truth of the matter is that special diets belong only to special conditions, like an intelligent diet for obesity, for diabetes, for Bright's disease, or the like. I have yet to see any evidence that it is worth while eating a special diet with the idea of preventing future trouble; I mean a diet unlike the normal average diet.

No man can write about diet in these days without naming vitamines. It is probable that they are necessary, but they are no more necessary than at any other time in the history of mankind, or animals, for that matter. With an average diet you can not fail to get all of them that you need. In reality they are more a scientific curiosity than anything else, so far as the general public goes, in spite of the writings of those who want to sell them in some form or other. Don't worry your head about them. —*Dr. Ernest F. Robinson, in Christian Endeavor World.*

* * *

THE YOUNGER GENERATION SCORES

A young husband criticised the biscuits that his bride served him for breakfast, As usual they were "nothing like those mother used to make." The young lady planned her campaign, and the next morning she set before him a plate of hot biscuits alleged to be made as mother used to make hers.

"Now you've got it," he exclaimed delightedly as he sampled the new lot. "These are exactly like mother used to make! How did you happen to hit upon the receipt?"

"It's no great secret," his wife said with a smile. "I put in oleo instead of butter, used cold storage eggs, dropped a bit of alum in the flour and adulterated the milk. Remember, sweetheart, your mother lived before there were any pure-food laws."—*Argonaut.*

* * *

ONE QUESTION AT A TIME

The old lady who was spending the winter in Florida was looking over an "alligator farm." She was much interested in a monster alligator, and demanded of the attendant:

"You say you don't have to feed him very often. What kind of food does he like best?"

"Babies, ma'am," replied the man mildly.

"Why, how horrible! Do you mean to say the law allows you to feed him babies?"

"No, it doesn't, ma'am," replied the attendant. "We feed him fish mostly, but you asked what he liked best."—*American Legion Weekly.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

ENGAGEMENT ANNOUNCED

This sounds very much as if it belonged to the society news, but even such an interesting event may happen in a missionary organization.

The many friends of Miss Matsu Koyama will be interested in the announcement of her engagement to Mr. Yoshioka, an assistant professor of physics in the Imperial University, of which (the highest in the land) he is a graduate.

Matsu has earned a position of honor for herself since returning to Japan, and has done very fine work at the university. She took up teaching and the position as assistant to the Dean of Women, at first, because there was so little for her to do at the Blackmer Home, while awaiting the new building. At the university she has become one of that fine body of instructors and has been part of a wider, broader and deeper life.

Matsu will continue in the service for our mission.

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ADVANCE CALL TO SUMMER INSTITUTES

The first summer institutes to be officially announced this year are the M. E. M. conferences.

The Missionary Education Conferences are summer schools ten days in length offering a three-year course of study leading to a Certificate of Training in Missionary Education. The mornings are devoted to class periods of approximately one hour each, with a short devotional period either before or after these classes. The afternoons are free for recreation and study. The evenings are usually given over to an open air vesper service with a brief message from a home or foreign missionary, and this is followed by a platform meeting at which the delegates have the opportunity of hearing speakers of exceptional ability.

Any one not under sixteen years of age may become a delegate. All who attend are expected to enroll for a substantial part of the program and to attend classes regularly. A registration fee of $5 is required of all delegates and must be paid in advance of room assignment. The average minimum cost for board and room during the ten days of the conference is $25 for two in a room.

M. E. M. Conferences with Dates

Blue Ridge, N. C. June 27 to July 7. Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn., Executive Secretary.

Asilomar, Cal. July 11-21. Miss Olive Hutchinson, 517 Western Mutual Life Bldg., Los Angeles, Cal., Office Secretary.

Ocean Park, Me. July 1-10. Miss Lucie M. Gardner, 12 Lynde Street, Salem, Mass., Field Secretary.

Lake Geneva, Wis., July 25 to Aug. 4. Rev. Chas. C. Light, 2330 North Halsted St., Chicago, Ill., Executive Secretary.

Silver Bay, N. Y. July 5-15. Dr. Gilbert Q. LeSourd, Missionary Education Movement, 150 Fifth Ave., New York City, Executive Secretary.

Seabeck, Wash. July 25 or 26 to Aug. 4 or 5. Dr. John H. Matthews, 529 Burk Building, Seattle, Wash., Executive Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A DOZEN DOWN IN DIXIE

This is a sample of the faithfulness found among the enthusiastic Universalists of the South. A family of five children drive several miles every Sunday to attend our school at Chattanooga. Moreover, being missionary in spirit, they bring seven other children with them—besides the dog and the horse. Of such devoted stuff our future church must be developed.

Good progress is being made at the Shinn Memorial Sunday school under the vigorous leadership of Pastor Gay and Superintendent Currier. A men's class was formed on the first Sunday of 1924 and it has now grown to a membership of ten. A woman's class will be organized at once.

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THE THIRD FLOOR BACK

There dwelt among us a wise and helpful brother, a preacher of power, a pastor of vision, an enthusiast for the education of those who were to become the makers of the nation and the church. "Being dead, he yet speaketh." Here on my desk is a manuscript from the pen of Rev. J. Harry Holden, written in 1898, when he was thirty-seven years old, the subject being "The Sunday School." Its pages reveal him as both vigorous critic and optimistic prophet. In terse, direct, impassioned sentences, he appeals for just the things that he and others of us, fifteen years later, joined to seek—fuller appreciation of the importance of religious training, better lessons, honest teaching, more adequate equipment. It is interesting in the extreme to compare this address with one that our dear friend if he were here would be likely to write to-day. He would see that something has been accomplished and yet he would demand about the same points of progress that he did nearly a generation ago. In spite of the tremendous changes brought about by invention, by discoveries, by a world war, the old needs persist and we must patiently reiterate the old appeals. This manuscript must go on for Frank to read and Edson and Carol, they who shared with me in tender affection for this good minister, and together we must highly resolve to continue with our common tasks.

. . . .

Over across the alley there is an unfortunate Russian hound that gets his only exercise and fresh air on the little, square roof of a five-story building. For months he has been trying to get courage to jump to the next block, from which he could make his way to heavenly freedom and delightful canine companionship, but always his caution paralyzes him just before the leap to liberty. How much that dog is like some of us—indeed like most of us! How we defeat ourselves with doubt! How we imprison ourselves with fear! I hope some day to hear my neighbor barking in triumph on the good terra firma for which he was made. I shall rejoice in his example.

. . . .

Two very persistent conversationalists sat behind me at the picture-house, their voices loud and shrill enough to be heard several rows away. "You've went to the theater most every night this week, ain't yer, Mame?" "Yes, every night but Tuesday, and I would have went then only the kid had a cold." "Do yer like the pictures, Mame?" "Oh, I don't care much about 'em, only Chaplin and Doug." "What do you come for, Mame?" Oh, I don't know—just to *fergit my mind*, I guess. You know when yer man's gone all day every day and every evening besides, you do need somethin' to kinder help you forgit yer mind." There were twelve hundred people in that auditorium that afternoon and there would be twelve hundred more that night, voters, responsible American citizens in a period of great crisis. I wonder how many of them were trying to forget their minds. I felt sorry for the poor, lonely, superficial wife and mother; also I felt a new burden of responsibility in trying to develop in at least a few young Americans, not a desire to forget, but a passion to remember their minds, to reverence their own souls and to assume with joy their God-given work.

The Sojourner.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Harry Adams Hersey was given a farewell luncheon Feb. 25 by the Ministers' Association of Muncie and presented with a book. The Knights of Columbus made him the honor guest at a meeting, and the former head of the Jewish synagogue presented him with a Graetz's Six Volume History of the Jews. Mr. Hersey has begun work in Canton, N. Y.

Rev. Jas. F. Albion, D. D., of Portland, Rev. Vincent E. Tomlinson, D. D., of Worcester, Rev. Frank O. Hall, D. D., and Rev. Lee S. McCollester, D. D., of Tufts College, Rev. John S. Lowe, D. D. Rev. Roger F. Etz, Rev. Geo E. Huntley, D. D., Rev. John van Schaick, Jr., D. D., of Universalist Headquarters, Rev. Chas., R. Tenney, D. D., of Southbridge, Rev. Francis A. Gray, D. D., of Philadelphia, Rev. Fred A. Leining of Providence, Rev. E. Dean Ellenwood of Woonsocket, Rev. Clarence J. Cowing of Malden, Rev. George E. Leighton, D. D., of Somerville, President Richard E. Sykes of St. Lawrence University, Rev. Albert Hammatt, Rev. Charles Conklin, D. D., of Canton, Rev. Frederic W. Perkins, D. D., of Lynn, and Rev. Theodore A. Fischer, D. D., of New Haven, spent Feb. 18, 19 and 20 at the famous old Wayside Inn in Sudbury, Mass., in what is called "the annual Retreat." This was the twenty-third year of the assembly.

Rev. Helene Ulrich of Gorham, N. H., is recovering from a second severe operation on the throat and vocal cords and has gone to New Canaan, Conn., for a period of convalescence.

Dr. Samuel G. Ayres and family have taken passage on the Dollar Line, sailing from Kobe, Japan, April 5, and disembarking at Naples May 18. They will make a short tour of Italy, Switzerland, France and England and sail for Montreal about June 15. Dr. Ayres comes back ready to resume parish work and better equipped than ever by reason of his five years in the Far East.

Dean John Murray Atwood, Dean Lee S. McCollester, Rev. Roger F. Etz, General Secretary, Dr. John Smith Lowe, General Superintendent, and Louis Annin Ames attended a meeting of the "Cabinet" at Headquarters Saturday, Feb. 23.

Dean Atwood preached at Lowell, Feb. 24, and Dr. Coons preached for Dr. Perkins at Lynn.

Mr. Herbert E. Miller, a devoted and enthusiastic layman in the Good Tidings Church, Brooklyn, N. Y., is the newly elected treasurer of the National Universalist Comrades.

Rev. A. W. McDavitt of Racine, Wis., has accepted a unanimous call to St. John's Universalist Church, Muncie, Indiana, to succeed Rev. Harry Adams Hersey, April first.

The address of Rev. Clinton Scott is now 1373 South Alvarado Street, Los Angeles, Cal.

District of Columbia

Washington.—Dr. Clarence E. Rice, pastor. The Comrades of the Baltimore church were entertained at dinner by the Washington Comrades Feb. 14. Addresses were made by Mr. Wm. H. Lausch, president of the Baltimore Comrades, Rev. Hal T. Kearns, Dr. Clarence E. Rice and Mr. Henry E. Williams, president of the Washington Comrades. Dr. van Schaick brought the greetings of Universalist Headquarters. Mr. Kearns invited the Washington Comrades to visit Baltimore April 26 when the Board of the Murray Grove Association meets with his parish.

Florida

St. Petersburg.—Rev. Louis J. Richards, pastor. Since the advent of the tourist season the attendance at the regular Sunday evening services has been unusually large. The Sunday school, which meets in the morning, is doing good work and has an average attendance of thirty-five. The adult Bible class, under the efficient leadership of Rev. George Pratt, has many members. At a recent one-day sale, the Ladies' Aid cleared $200. This will go toward the building fund of the church. We have been very fortunate in having Dr. Bishop, the Southern Superintendent, and Dr. Marion Shutter, of Minneapolis, Minn., conduct a series of meetings here recently. Dr. Shutter, who came to Tarpon Springs to give the principal address at the unveling of the Inness triptych in the Universalist church of that place, came directly from there to St. Petersburg and gave us four wonderful and helpful addresses.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. A very happy event occurred in Marseilles Friday, Feb. 15. This was the golden wedding anniversary of Mr. and Mrs. Charles E. Luce, two pioneer Universalists in our church here. About fifty people, mostly relatives, but also including the pastor and his wife, gathered in the home to enjoy the event with them and to partake of the sumptuous wedding dinner prepared for the occasion. Many other friends called in the afternoon to congratulate Mr. and Mrs. Luce. The cloth that covered the table and the dishes on which the dinner was served were those used twenty-eight years ago on the occasion of the golden wedding of the parents of Mrs. Luce.

Indiana

Muncie.—We hope we have made a "record" for speed in securing a new pastor. Three weeks before Mr. Hersey left us, and with his active co-operation, we heard Rev. A. W. McDavitt, Feb. 10. A member of our committee visited him in Racine, Feb. 13. The church extended a unanimous call Feb. 15, which was accepted Feb. 19. Mr. McDavitt's picture and biography appeared in the *Muncie Star*, Feb. 22. We are converted to the "one candidate at a time" policy and believe in settling the problem "the first time" when the candidate is satisfactory. With only one month between pastorates and with the new pastorate beginning three weeks before Easter, we shall go forward without any loss of momentum or efficiency.

Maine

Bethel.—Rev. Walter W. Wolfe, pastor. Since Mr. Wolfe came to the church in October the attendance has materially increased. A very healthy sign is the increased number of men attending the services. The Sunday school has been reorganized and is again functioning normally. The adult Bible Class, conducted by the minister, is popular and has developed a new interest in Bible study. Words of praise are due to the devoted ladies of the Circle who have with unselfish efforts contributed no small part to win spiritual morale. The Y. P. C. U. is awakening to new life. They are gradually putting into effect a varied program along devotional, educational, and inspirational lines. Their candlelight service, held once a month, is considered the most beautiful and inspiring service held in the community. The attendance is gradually increasing. The last service drew an attendance of eighty. At the request of a number of people the minister intends to initiate the Christ Crusade here, with midweek Lenten services.

Massachusetts

Somerville, First.—Rev. Alfred S. Cole, pastor. The annual parish dinner brought out an attendance of 220, with 100 clamoring people anxious to purchase tickets at the last minute who could not be accommodated. This parish has one dinner each year served by the men and one in the early spring served by the women. With members of the parish engaged in the wholesale provision trade, turkeys for this men's dinner were picked out weeks in advance by Mr. Meade of North Market Street, and they were of the quality provided by Horace Vose of Rhode Island for the White House in Washington. With the most delicious mashed potatoes, cranberry sauce, hot rolls, with icecream molded to represent the traditional hatchet of George Washington, with fruit, coffee, olives, and all other extras which go with

such a dinner, the West Somerville parish voted it one of the most successful celebrations of Washington's Birthday they had ever had. Entertainment for the evening was provided by the Bay State Trio, and an interesting and witty address was made by the minister, Rev. Alfred S. Cole. It was asserted that however delicious might be the dinner provided by the women of the parish in the spring, it was doubtful whether tables could be cleared so quickly and carried bodily out of the hall to make room for the audience assembled for the speech.

New York

Auburn.—Rev. Charles H. Vail, D. D., pastor. Dr. Vail has announced a series of five Sunday evening lectures, beginning March 9, on the subject of Fundamentalism versus Modernism. The men of the church gave a chicken pie supper Feb. 9 at which over two hundred were served, and they have planned to serve another chicken supper March 8. The Ladies' Aid have had their annual fair, at which they made $460. The King's Daughters are to hold their fair early in April. The Y. P. C. U. held a dance in Murray Hall, Feb. 15. The Sunday school contest between the Skeeks and Bugs, under the leadership of Mr. Frank Martin, was a great success. Mid-week services will be held during Lent.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. The annual meeting of the church was held on the second Wednesday of February as usual, and the following officers were unanimously elected: President of the vestry, Alfred Elliot; secretary, Andrew S. Wolfe; treasurer, J. Edward Sterns; members of the vestry, J. J. Harris, D. M. Reid, J. E. Schaffer, L. Lovegrove, and Colman Ricker, the last named being a recent and much appreciated addition to our church membership. Both Mr. Elliot and Mr. Wolfe, having served in their respective offices for a quarter of a century, had planned (as for several years past) to vacate in favor of younger men, but in response to unanimous and enthusiastic requests finally consented to remain in harness for the present at least. That the parish is so unwilling to relinquish the valuable services of these loyal men speaks for itself of the appreciation felt by all. Every organization connected with the church reported success and prosperity. The Y. P. C. U. was never more interesting or better attended. The Sunday school is termed ideal by those who have been constant attendants for many years. "The Busy Bees," besides doing much to interest the young girls, have contributed $85 to church expenses. The Canadian Girls in Training develop the "teen age" girls along religious, educational, social and physical lines. The Woman's Club is as usual the auxiliary to all church work, contributing $375 before Dec. 31 and $250 since with a promise of $250 in the near future to take care of a $500 note made necessary by the peculiar conditions affecting housing problems in Halifax at the present time. A valentine party Feb. 14 at the home of Mrs. John Ross, a supper at the church Feb. 20 and two lectures by the pastor on Feb. 25 and and 28 (the first in the Presbyterian church and the second in our own) constitute the social activities to date.

* *

INSTALLATION OF THE STATE SUPERINTENDENT OF MAINE

Milo G. Folsom

The Ministers' Meeting at Augusta, with Rev. John Smith Lowe, D. D., General Superintendent, and Rev. Roger F. Etz, Secretary of the General Convention, Tuesday and Wednesday, Feb. 12, 13, and the installation of Rev. Stanley Manning as State Superintendent of Churches mark the beginning of the Christ Crusade in the Pine Tree State.

The weather was ideal. Twenty ministers and several lay representatives greeted Dr. Lowe and Mr. Etz on Tuesday afternoon. The Institute was opened by Rev. M. G. Folsom, the retiring Superintendent. Several ministers new to the state were introduced, some of whom were new also to the denomination. Dr. Lowe gave the plans and purposes of the Christ Crusade. He then outlined the immediate objectives of the campaign. The general discussion which followed proved how eager and enthusiastic the Maine ministers are to enter upon the Christ Crusade with all the power and energy at their command. Several ministers volunteered to hold "Crusade Meetings" in whatever church the new Superintendent should select. It was the belief of the ministers that after Easter "Crusade Meetings" should be held in the dormant churches. The ideas and plans of Dr. Lowe gripped the lay delegates as well as the ministers.

Rev. Roger F. Etz then presented the financial needs of the General Convention and the plans for the campaign, which is to include the financing of our administrative work, the reconstruction in Japan, the National Memorial Church in Washington and the Ministerial Pension Fund. The plan was very clearly and concisely presented. The financial objectives and needs of the Convention were put before the ministers in a way which won their approval and support. Mr. Etz made it clear that the Convention is not asking of our people more than we can give with ease, if our constituency will respond with reasonable generosity. He also showed us that we can build the Washington church and provide for the reconstruction work in Japan without straining our resources.

The banquet served by the ladies of the entertaining church was a splendid evidence of the loyalty, hospitality and spirit of the Augusta people. The social hour which followed served to stimulate interest, gave occasion for interchange of ideas and opportunity to renew or form acquaintance with Mr. and Mrs. Manning.

The Service of Installation was unique, filled with the spirit of friendship, loyalty and consecration. Because of illness and death in the family of Mr. Bridgman, the president of the Maine Convention, Dr. O. K. Hollister of Westbrook Seminary presided. The quartet of the Gardiner Universalist church furnished the music. Fraternal greetings were extended by Rev. Charles Harbutt, for the Protestant churches of Maine. Dr. Harbutt has been the Secretary and Superintendent of the Congregational Churches of this state for twenty-four years and proffered the greetings of the ministers to Mr. Manning with sincere good fellowship. He expressed the conviction that the churches should work together with the thought and purpose of Jesus without bickering

over theological differences, and pledged himself to co-operate in every possible way to promote Christian fellowship among the denominations.

Rev. Roger F. Etz brought the greetings of the General Convention and said that the State Convention is simply the churches of the state banded together to act in the state as the people unite in the town or city to form a local parish. The General Convention is the organ of the united local churches and State Conventions to do a larger work in the larger field. He urged the local churches to learn more of the work and plans of the General Convention and then to co-operate more fully with that body.

Dr. Hollister brought the greetings of the State Convention and pledged the loyalty of the churches to Mr. Manning and his work. A letter of greeting from the Comrades, written by President Robert Whitcomb and read by Mr. Harry Vose, promised the support and allegiance of the men to the new Superintendent.

The address and reply of Mr. Manning showed him to be thoroughly familiar with the purpose and workings of the superintendency. He pledged his best service to the Universalist churches and the cause of the Master in Maine, appealing for co-operation and support that he might have the whole state as a unit behind him working for "the Kingdom."

Dr. Lowe explained the purpose of the installation service, going carefully over the need of emphasizing the position and meaning of the superintendency. He congratulated Maine upon calling Mr. Manning to the position of State Superintendent, for he considers him to be eminently fitted, by temperament, training and character, to fill the responsible position of leadership and trust which devolves upon him. Turning to Mr. Manning and requesting the congregation to stand, with a very simple but beautiful service he performed the act of installation, which was concluded with a prayer by Rev. M. G. Folsom.

The next morning a conference of ministers with the new Superintendent proved profitable, stimulating and uplifting. The acquaintance with the men, the information about the field work, the exchange of ideas and the fellowship brought all the men closer together.

There has been no time in recent years when conditions were so ripe for the taking of forward steps in Maine as now. The churches have come to a realization of the need of a "full time" superintendent, and have risen to meet the financial obligation, the ministers are solidly behind the office and the man now in it. There is everywhere the spirit of optimism, the belief that our outlook is most promising, that we are making progress and that the Universalist Church in the Pine Tree State will do greater things for the Kingdom of God than ever before.

NEW YORK STATE CONFERENCE

A most interesting conference was held at Syracuse, N. Y., Monday, Feb. 18, called by the State Superintendent, Rev. G. D. Walker, D. D., and made up of District Superintendents of the State of New York.

Those present were Rev. F. W. Betts, D. D., of Syracuse; Rev. Harry Westbrook Reed, D. D., of Watertown; Rev. William Wallace Rose, of Rochester; Rev. Clara Morgan, of Hornell; Rev. Lewis Robinson of Albion; Rev. George C. Boorn of Troy; Rev. Thomas H. Saunders of Utica; Rev. Henry M. Cary of Little Falls; Rev. J. Murray Atwood, D. D., President of General Convention; and Mr. Abram Zoller of Little Falls, president of the New York State Convention.

It was brought out at the conference that New York State is thoroughly organized, and that not a church exists which is not under the pastoral oversight of some Universalist minister not very far away.

President J. Murray Atwood characterized this conference as one of the most stimulating and hopeful which he has attended.

Dr. Betts urged among other things that subscriptions for the Washington church be made a part of the parish budget and spread over a period of five years.

Who's Who in this Issue

Dr. Frank D. Adams is pastor of the Universalist Church at Detroit, Mich.

Dr. Leroy W. Coons is Superintendent of Churches in Massachusetts.

Dr. John Murray Atwood is Dean of Canton Theological School and President of the General Convention.

Dr. Richard Eddy Sykes is President of St. Lawrence University.

Rev. Isaac Smith is pastor of Grace Universalist Church, Lowell, Mass.

Miss Elizabeth Randall is preceptress at Dean Academy. She is superintendent of Intermediate Work for the General Sunday School Association and a member of the State Board of the Massachusetts Sunday School Association.

Notices

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn.

The next annual meeting of the above-named Institute will occur June 20 to 29 at the Shinn Memorial Church. Instructors: Rev. George A. Gay, Rev. L. B. Fisher, Mrs. Katharine Haskell Ball, and others to be announced. Begin now to make your plans to attend, and notice the changed date. It is hoped that by placing the meetings in June many more of our Southern young people may come.

George A. Gay, Director.

* *

OHIO FELLOWSHIP COMMITTEE

Letter of transfer to the Minnesota Convention granted to Rev. John M. Foglesong, Jan. 2, 1924.

Certificate of fellowship granted to Rev. Robert Tipton of North Olmstead, Ohio, Feb. 8, 1924.

Sara L. Stoner, Secretary.

PUBLIC MEETING

W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts will hold a Public Meeting at the Universalist Church in Roxbury Thursday, March 13.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Fellowship was granted to Rev. Harry F. Shook, Feb. 11, 1924, on a letter of transfer from the Maine Convention.

Frank W. Whippen, Secretary

* *

DAY OF PRAYER FOR MISSIONS

A day of prayer for missions, under the auspices of the Interdenominational Committee for Home and Foreign Missions, will be held on Friday, March 7, in the Old South Chapel, Boston, 10.30 a. m. to 12.30 p. m. Miss Heloise E. Hersey, leader.

Speakers: Miss Mary E. Shannon, president-elect of Isabella Thoburn College, Lucknow, India. Mrs. Charles N. Arbuckle, "The Need in the Home Field."

Offering: for Christian literature for women and children in the Orient, for work among farm and cannery migrants.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. Clinton Scott has been received by transfer from the Pennsylvania Universalist Convention.

Frank Lincoln Masseck, Secretary.

Obituary

Veleta Belle Mennen

Veleta Belle Mannen, daughter of Ira and Lora Mannen, died at her home in Mount Vernon, Ill., Feb. 9, 1926. She was eighteen years of age and was preparing to graduate from high school with her class in the spring. She was a girl of unusually sweet disposition and lovable character and had endeared herself to many in the community. Rev. Edward M. Minor, of Marseilles, Ill., who had received her into the church fellowship, conducted the funeral service, which was held at Waltonville.

LYMAN WARD

Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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"Well," demanded Blumenthal, "did I telephone you about it?"—*Harper's Magazine.*

* * *

A distinguished astronomer tells of a visit paid by several young Western women to his observatory.

"I had done my best," said he, "to answer with credit the running fire of questions which my fair callers propounded. I think I had named even the remotest constellations for them, and was congratulating myself upon the outcome, when one of the younger members of the party interjected:

"'But, as it has never been proved that stars are inhabited, how do the astronomers ever find out their names?'"—*The Continent.*

* *

First Cannibal: "The chief has hay fever."

Second Cannibal: "Serves him right; we warned him not to eat the grass widow."—*Awgwan.*

* *

Dorothy: "How long is it to my birthday?"

Mother: "Not very long, dear."

"Well, is it time for me to begin to be a good girl?"—*Life.*

* *

Brown: "What! Your wife hasn't spoken to you for a year! Why don't you divorce her?"

Towne: "Not on your life, brother. I'll never find another wife like that."—*Kansas City Star.*

* *

"The slow thinkers live longest," says a prominent psychologist. Not if they cross the street.—*Detroit Free Press.*

* *

"Where do you suppose those scenario writers get their ideas?"

"Well, judging from the product, I should say they get them from each other."—*Boston Transcript.*

* *

Doctor: "Put out your tongue—more than that—all of it."

Child: "But, doctor, I can't. It's fastened at the other end!"—*Onward.*

* *

Mrs. C. K. C. writes: "My little girl Janet came home from school the other day and said: 'Mother, the smartest little girl in school this morning belonged to you.'"—*Boston Transcript.*

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